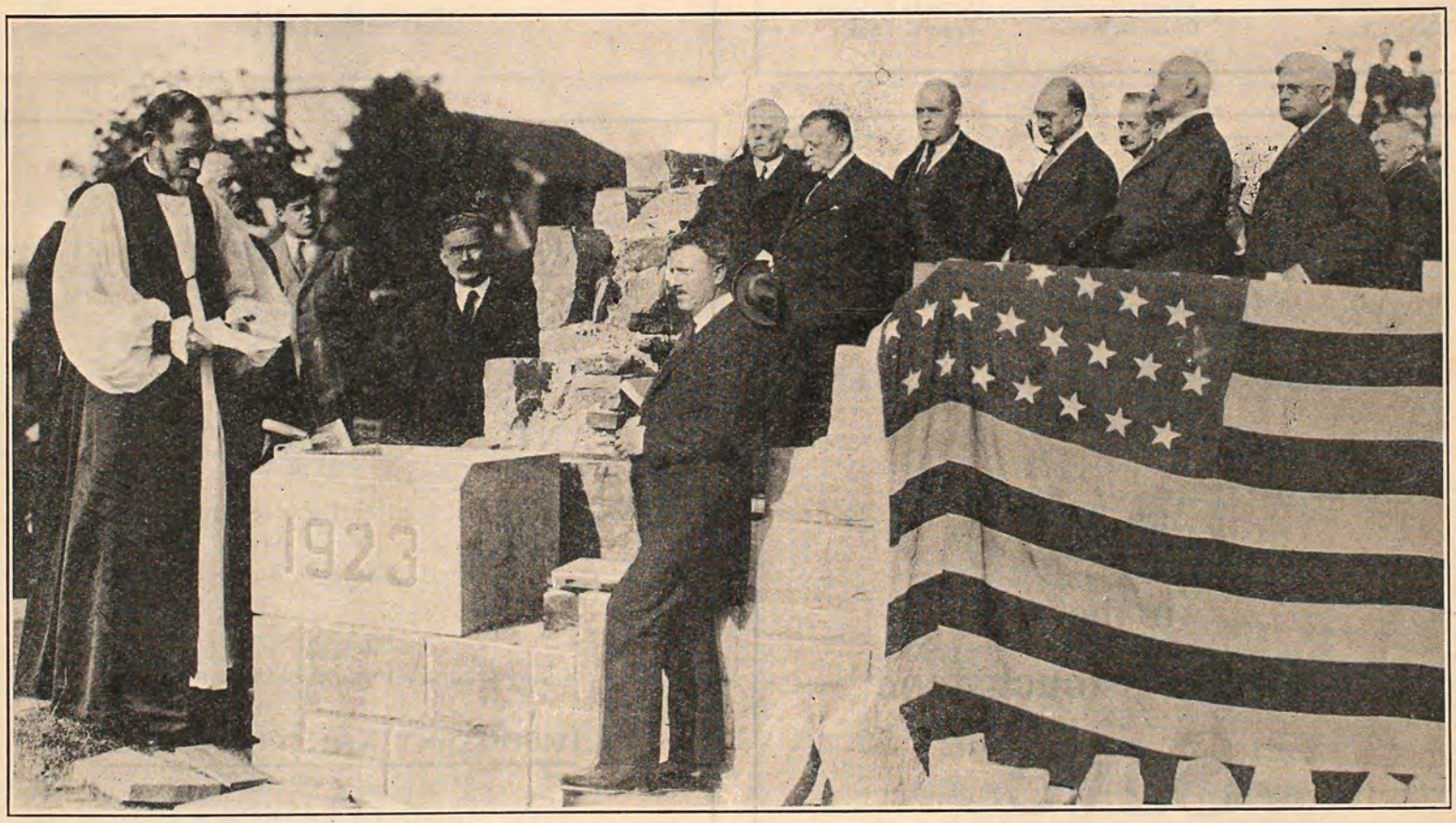
THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XII Philadelphia, November, 1923 No. 2

Bishop Garland Laying Corner Stone of Church Community House at Morrisville, Pa.



In the presence of upwards of one thousand people on Sunday afternoon, October 7, with appropriate religious and civic ceremonies, the Bishop Suffragan laid the corner stone of the building which the Diocese is helping establish for housing the community activities of Morrisville. In the foreground facing Bishop Garland is Hon. Thomas B. Stockham, Mayor of Morrisville. On the platform, left to right, are Hon. William A. Ryan, President Judge of Bucks county courts; Congressman Henry W. Watson, of Bucks county; State Senator Clarence J. Buckman, of Bucks county; Mr. Clinton Rogers Woodruff, Chairman of the Diocesan Department of Christian Social Service and Institutions; Rev. S. M. Holden, Rector of the Church of the Incarnation, Morrisville; Colonel William P. Barba, representing the Executive Council of the Diocese and Hon. Frederick W. Donnelly, Mayor of Trenton, N. J.

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Now it is easy to set this down in words. It is easy for Church people to give assent to it. One recitation of the Creed: one receiving of the Holy Communion: one singing of the *Te Deum* or the *Gloria in Excelsis:* one recitation of the Litany, spreads it out before us, puts it on our lips, brings us full in the stream of the Church's historic faith, once for all delivered, held always, everywhere and by all. None the less it may be doubted whether many take time and trouble to think it through, or rather to think it into life, drawing conclusions from it, making practical applications of it. We are for the most part content to hold it a thing apart from daily life, merely marking religious observances with which we are familiar. It never occurs to us to treat it as "solving all questions in the world and out of it"—as indeed it does. It is much to be desired that we should make of our faith in the Incarnation, not a mere religious formula and rule of life in Church, but "the master thought of all our thinking," the ultimate truth behind all truth, the very test and measure of all that is good, beautiful and true. Only so will our faith and trust be quite secure and free from fear and doubtfulness in the face of scepticism and unbelief.

To indicate what I have in mind, see how the Incarnation throws its light upon the chiefest of all mysteries, the working of the mind and will of God. The Incarnation obviously took place at a certain time and place. It has a definite date. Yet it reveals an eternal plan of the Divine wisdom. It was no accident or afterthought. Rather it was and is the determining epoch or event in God's whole thought of and for man. The early avowal of faith, the Genesis, that God made man in His own image, finds fulfilment and completion in the New Testament faith that God was made man. From the beginning the coming Incarnation was hidden in the mind of God. Prophets and seers dared to hint at it, to think it not impossible. Non-Christian religions have Incarnation-Myths which at least show that the thought of some such gracious act on the part of Him they ignorantly worshipped had come and lingered with them. But without haste and without rest, God was moving on to this consummation of His love, preparing for it, disposing all things so that it should happen "in the fulness of the times." St. Paul is full of this thought of the Incarnation as planned from the beginning in the mind of God. It was "the eternal purpose which He purposed in Christ Jesus our Lord." He speaks of God the Father as having "chosen us in Christ before the foundation of the world," as "having predestinated us unto the adoption of children by Jesus Christ." And there are many similar passages in the New Testament.

This suggests a most significant and fruitful line of thought in the light of which we should study and interpret all new facts about the world which modern science is reporting to us. One of the old Church fathers taught, boldly yet reverently, that through all preceding time the Son of God "was learning to be Incarnate." Certainly there is thrown by the Incarnation a flood of light on "God's relation to His world, to all His works. Even if we took this "master thought" with us only to the reading of the Bible, we should find almost each page instinct with new meaning.

So with human history, with the whole course and record of man's activity on earth. The unconscious habit into which the whole civilized world has fallen of dating from the Birth of Christ, before and after, is only the inevitable consequence of faith in the Incarnation. No event is comparable to it. Nothing can match it or compete with it. Once known and acknowledged, it must control and interpret the whole course, and every movement, of man's history. When you or I date a letter "in the Year of our Lord," we are witnessing to the elementary logic of the situation, to the only real measure of the flight of time, and the only true test and judgment of men's words and deeds. But it ought not to be an unconscious and unthinking witness. We should be alive to the power and wonder of our faith. We should be possessed by it. We should learn to read all history, and appraise all life in terms of the Incarnation.

All the more instant is the need of this when we are passing the faith on, unchanged and undiminished, to those who neither know nor hold it. We are in very truth stewards for the world, of the truth and grace of God. And it is required that we be found faithful.

Only as we are ready and prepared to bring every part and item of human experience, human history, human knowledge, human life itself, under the dominion, and into the light of the Incarnation of the Son of God, shall we be sure of the victory which overcometh the world, even our faith.

The Associated Vestries

The Associated Vestries! Are they? What are they? Where are they? Not in the Diocese of Pennsylvania. Not deliberately associated as yet. But the desire has taken form to bring members of vestries throughout the Diocese into some sort of association. And the more one thinks of it, the clearer it becomes that there are many reasons why all the vestries should have a common association.

Who are the delegates to the Diocesan Convention? Members of Vestries.

What are they elected for? To legislate for the Diocese—an association of Parishes.

How much consideration do they give to the Diocese or to the General Church as a whole? Perhaps two hours of solid thinking on the average from each delegate during the sessions of the annual Convention; and, except for those who serve on committees, no further definite thought to the Diocese or to the General Church is given throughout the year. Possibly some of them shake hands with the Bishop who comes to their particular Parish for Confirmation.

One could expatiate on the possibilities of an asso-

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   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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The Incarnation—the Basis of Our Faith*

By THE RIGHT REV. PHILIP M. RHINELANDER
Bishop of Pennsylvania

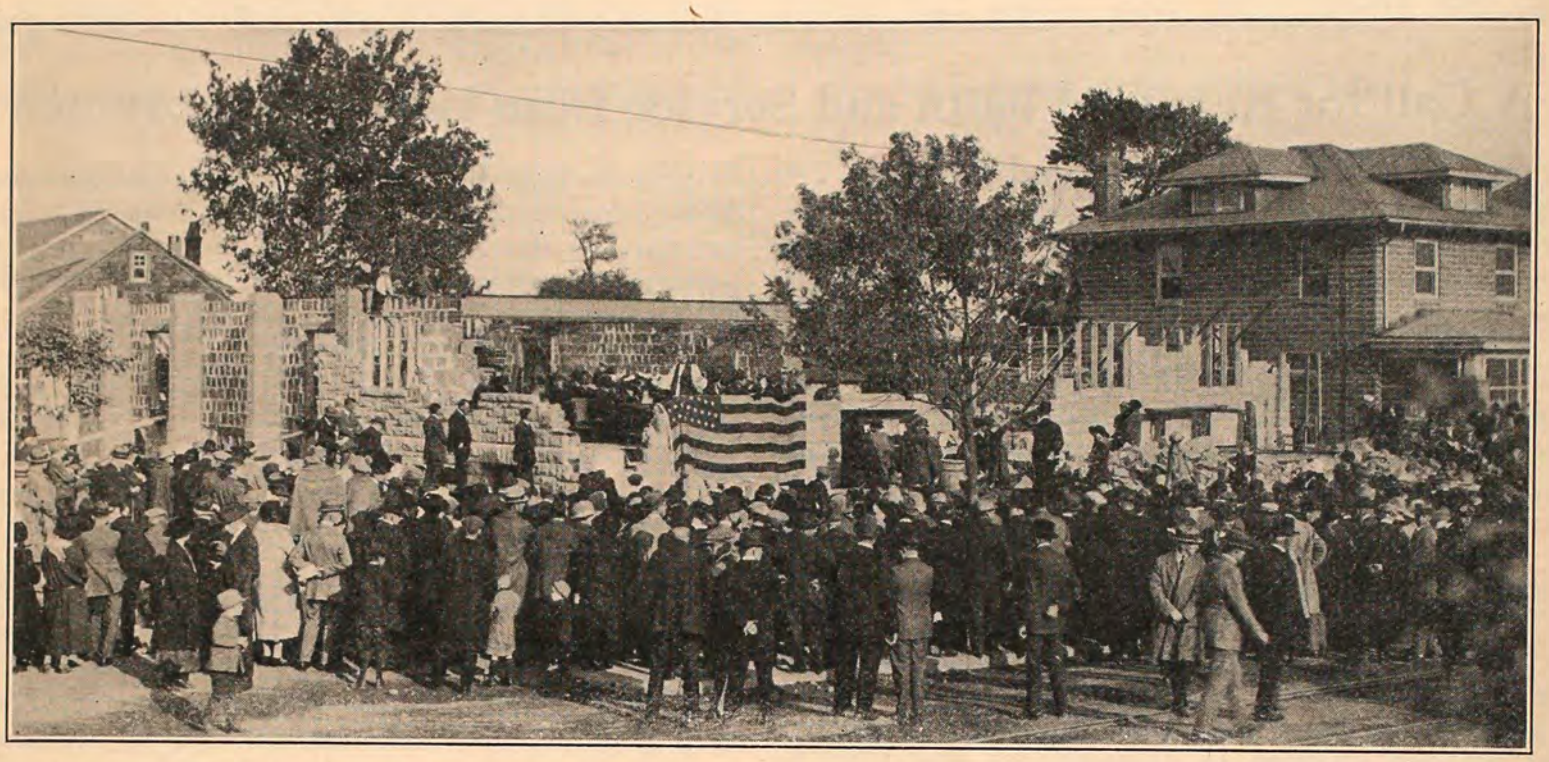
The Incarnation of our Lord is rightly held to be the center and core of Christian faith. For the Christian faith is based on, and grounded in, the belief that, when the Virgin Mary bore the Infant Jesus, God became man. Out of that belief spring—as leaves, stems, buds, flowers, fruits, spring out of a seed—all the Articles of the Christian Creed; all the ordinances and observances of the Christian Church; all the gifts and graces of the Christian character and life. "The Word was made flesh and dwelt among us." That gives, in one sentence, the key and clue of all we rightly mean by Christianity. The Incarnation is its complete summary and explanation.

This wonderful power and productiveness of belief in the Incarnation is seen to be quite natural if we consider at all thoughtfully its great literal and central meaning. To hold this faith means to believe—*not* that a man was once so good and great that he became God: that would be sheer Paganism: the contradiction of all true thought of God: the negation of all we hold most sure and precious—*but* that God is so loving that, out of love for men, He became man. By His own free act and deed He established a new relationship with men. The Creator took or assumed the nature of the creature; He Who made man is Himself made man; is born, lives, dies, lives again, and lives forever, *as man.* Therefore, and thereafter, most certainly and clearly, the way is open to new, unimagined, unlimited spiritual possibilities for all who wear and share that human nature which now, and once for all, God has taken to himself. New spiritual forces are come into operation, are made available henceforth for men. By the Incarnation God has made new all human experience. Religion, philosophy, art, science, morality; every province, every activity, every interest of human life, is "born again," born from above; given new life, new range, new power of achievement.

Of course there are and must be conditions. None of God's gifts are forced upon us. If we would receive and use even the gifts of earth, air, water, we must desire, conform, exert ourselves. So with the gifts of love, intelligence, conscience, will. So with the gifts given through the Incarnation. They do not come to us, or work in us, magically or mechanically, but only so far as we show faith in Christ, and love for Him and obedience to Him. Now, as always, to "as many as receive Him"—*and to them only*—comes the new life won for us, poured into our human nature, by His Incarnation. In them, renewal has begun, and will continue till they come to the measure of the stature of His fulness Who is the Son of God made man.

* This article, written by the Bishop *this* autumn for the Church Missionary Calendar, is printed here as conveying to the Diocese, if not in form, at least in *substance,* a parting word of counsel from him.

Listening to Bishop Garland's Address at Morrisville



This view was taken during part of the ceremony of laying the corner stone of the Church Community House at Morrisville, Pa. It gives only a partial view of the more than one thousand present during the ceremony. The crowd extended a considerable distance to the right of those shown in the etching and to the left around the corner, stretching over the lawn of the Church of the Incarnation on the opposite corner from the Community House

BISHOP GARLAND LAYS CORNER STONE OF MORRISVILLE COMMUNITY HOUSE

The cornerstone of the Church Community House, at Morrisville, Bucks County, was laid by Bishop Garland on Sunday afternoon, October 7th, with appropriate religious services followed by civic ceremonies. It was an ideal October day, and upwards of 1000 persons, principally residents of Morrisville, attended the ceremonies, giving evidence of the interest of that community in the project which the Diocese is helping to establish for the benefit of the people of Morrisville.

The opening prayer was by the Rev. Seaver M. Holden, Rector of the Church of the Incarnation, of Morrisville, who, in a few introductory remarks, presented Bishop Garland. Following the ceremony of laying the cornerstone and an address by the Bishop Suffragan, Hon. Thomas B. Stockton, Mayor of Morrisville, accepted the Community House on behalf of the people of the town.

Addresses followed by Colonel William P. Barba, representing the Executive Council of the Diocese; Mr. Clinton Rogers Woodruff, Chairman of the Department of Christian Social Service and Institutions of the Diocese; William H. Howell, Commander, Willet C. Sanford Post 433, American Legion; Hon. Henry W. Watson, Member of Congress from the Bucks County District; Hon. William C. Ryan, President Judge Bucks County Courts; Hon. Clarence J. Buckman, State Senator from the Bucks County District, and Hon. Frederick W. Donnelly, Mayor of Trenton, N. J.

JAPAN RELIEF FUND

Upwards of $41,000 has been received at the Executive office of the Diocese for the Japan Relief Fund when "The Church News" went to press.

The total received represents contributions of parishes and individuals towards the $50,000 which had been set as the amount our Diocese hopes to raise towards the $500,000 requested from the whole Church.

A number of our parishes have not as yet sent in any contributions towards the $50,000.

A number of contributions were sent to National Council headquarters in New York, of which no report has as yet been received.

GIRLS' FRIENDLY SOCIETY

The Senior Members' Club in the Diocese will hold a Bazaar and serve Supper on November 15th and 16th, in the Parish House of Holy Trinity Memorial Chapel, Twenty-second and Spruce Streets. The proceeds will be divided between the Rest Room Endowment Fund, upon which the members have been working for some time and are making good progress, and the Emergency Loan Fund, a new project which they feel will meet a real necessity. They hope to have the active support of their friends.

THE DAUGHTERS OF THE KING

The Local Assembly of the Daughters of the King will be held on Tuesday, November 13th, at 8 P. M., in the Church House. The speaker of the evening will be Mr. G. Frank Shelby, of the Brotherhood of St. Andrew.

The object of the Order is the extension of Christ's Kingdom especially among women and the strengthening of the Church's spiritual life. All who are interested in the work are most cordially invited to be present at the meeting.

There will be a day's retreat at St. Margaret's Mission House, 1831 Pine Street, Philadelphia, for associates and other women, Wednesday, November 14. Conductor, Rev. Clarence Dunham. Those desiring to attend please apply to the Sister-in-Charge.

ciation of vestries—its advantages to the Diocese and to the Church at large. But, unless the proposed association of vestries proves to be an advantage to the individual Parishes as well, it will not work. We believe it can be; that it gives promise of great value in this direction. We want to see it strengthen the Church by encouraging and strengthening the Churches.

A Call for Renewed Faith and Service from Laymen to Laymen

To the Laymen of the Diocese of Pennsylvania:

The world, distracted by war, selfishness and vast social changes, greatly needs the freshening influences of a firm adherence to, and practice of, a definite Faith, which will continue to spread the living message of Our Blessed Lord and Saviour, Jesus Christ. We know from history, and from our own experience, that the world will follow a vigorous and continuous Christian leadership, and we urge that there lies on the laymen of this Diocese the duty to supply this leadership and to defend and practice the Faith expressed in the Creed, established on true foundations, and believed and taught by the Church for centuries, as the sure means of spreading the message of salvation, and of giving peace and hope both for this life, and for the life to come.

We recognize and esteem the wide liberty of belief and worship enjoyed by members of our Church We welcome all the light that science and modern investigation can throw upon the study of the Bible and the History of the Church and the Creed, believing that such study will confirm our faith, and commend it to the minds and hearts of our people. But denial, even by scattered individuals, of the definite teachings of the Creed weakens the influence of the Church upon some of Her members, and tends to destroy Her usefulness at home and abroad and to lower Christian standards of life.

We concur in the position taken by the Bishop in his address on the Church and the Creed delivered to the Diocesan Convention, and we believe that we laymen should not leave the discussion of such matters entirely to our clergy, but should ourselves take a definite stand for the Faith of our Church as embodied in the Creed. We urge our clergy to instruct our people definitely and vigorously, so that our knowledge may be greater and our faith more steadfast.

With the hope that the interested laymen and clergy of the Church may be encouraged, that the indifferent and careless may be aroused, and that those who disseminate doctrines which tend to unsettle the minds of some of our people may be disuaded, we have subscribed the following Declaration:

1. That we and each of us reaffirm our belief in the truths and principles expressed in the Creed as a test of loyal membership in the Church.

2. That we commend to the laymen of our Church more careful study of the Bible, the History of the Church and the Creed.

3. That members of the Church, clergymen and laymen, should not merely refrain from all teaching which tends to weaken belief in the Church and the Creed, but should base their teaching upon the Creed as a comprehensive statement of essential beliefs and should commend the Creed to the acceptance of all as being an authoritative guide in faith and morals.

We direct our Secretary to send a copy of the Bishop's Address on the Church and the Creed to every clergyman in the Diocese with the request that, if he has not already done so, he will read it to his congregation at an early date.

We commend the subject to the various organizations and associations of the Diocese in the hope that they will devise means to present it effectively to the laymen.

If we laymen are alive to our duties and responsibilities, our Church has a wonderful opportunity of impressing the vitalizing message of the Church and the Creed, especially on the lives and hearts of our young people. The present call on our Church is for sound thinking, firm belief and devoted service to mankind, through the life-giving Faith of Our Lord and Leader, Jesus Christ.

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Travels Through the Prayer Book

By CECIL ROBERTS

The Daily Office

I

The primary fact about our service of Morning Prayer is that it originated at night. At the start the Eucharist was, of course, the only distinctively Christian service, but very early the faithful began to assemble upon the evenings before the great festivals, such as Easter and Pentecost, to an all-night vigil of preparation for the sacrifice of the next morning. Gathered in the church at the Time of Lamp Lighting (early evening), they continued throughout the night in prayer and praise and meditation until the Time of Cock Crowing (very early the following morning). Such an extended service of preparation was truly admirable, and expressive of the lofty austerity of primitive devotion, but it could continue only so long as this apostolic enthusiasm of piety lasted. With the waning of the earlier intensity of devotion, it was natural that the all-night service should be curtailed. We have a quite vivid picture of this process in action from the account left us by a French lady, who made a Cook's Tour of the Holy Places in Palestine at the end of the fourth century. The night service started as of old in the early evening, but stopped at about the middle of the earlier service, in order to allow the congregation to return to their homes for the night's rest. Then very early in the morning upon the re-assembling of the congregation in church before daybreak, the second half of the earlier all-night service was taken up and concluded. Out of this early evening service developed our Evening Prayer, which thus represents the first half of the primitive all-night service. From the second half of this all-night service, said when the people returned to the church before daybreak, comes our Morning Prayer.

Long centuries have passed since the brethren continued the whole night in prayer under the glory of Syrian skies, yet a Collect at each of our Daily Offices preserves through the ages the thought of their historic origin. As we gather at Evensong amid the lengthening darkness, at the time when our fathers in the faith began to light their lamps for the night, the Church still prays "Lighten our darkness, we beseech Thee, O Lord." Still does the Church think of her morning office as the end of the all-night vigil and as the first note of the coming day, when in the Collect at Morning Prayer she thanks God "Who hast safely brought us to the beginning of this day."

II

The beauty of our Choir Offices has been so generally marred in this country through the lack of liturgical culture that it is actually rare to find a church where the virile dignity of the Prayer Book office is allowed to appear. We certainly are not of those who feel that nothing in our Prayer Book could be in any way bettered, but we are convinced that the Prayer Book has many devotional treasures which are thoroughly obscured in popular parochial practice.

The liturgical of both Morning and Evening Prayer starts with the first "Glory be to the Father" (p. 6 and p. 21), and ends with the Third Collect (p. 13 and 27). Both offices have before this first *Gloria* considerable preliminary matter (Sentences, Exhortation, Confession and Absolution, the Lord's Prayer), which is merely the devotional preparation for the office proper. From the nature of this preparation, its quiet and intimately personal character should be emphasized, and of course the idea of *singing* any part of it is a sheer liturgical barbarism. Yet so obscured as to their purpose have these preparatory prayers become, that now in many places a crude duplication of them is loudly intoned in the "Vestry Prayers"; then the choir marches to the chancel, sings there the preparation prescribed by the Prayer Book (thus practically repeating itself), until after everyone has been chanting vociferously for nearly ten minutes, God is asked to "open our lips." It is hardly to be wondered at that our services so often seem pointless to our Protestant brethren, who are frequently first class, though unwitting liturgiologists.

If, however, the Prayer Book is allowed to have its own way, these opening parts of both Morning and Evening Prayer will be treated as a preparation should be, i. e., said kneeling in a quiet and humble natural voice. Then when we have purified our hearts and prayed that God Himself will open our lips for the service which is to follow, the congregation rises and the office of praise starts in with the solemn doxology to the Holy Trinity with all the power which majestic music can contribute.

III

After the Third Collect, with the office proper ended, and (perhaps) a hymn or anthem sung, come the parochial intercessions and thanksgivings (p. 13 and p. 27). These are valuable and helpful, and only seem boring to the average congregation because they are so joined ceremonially to the earlier Collects that there seems to be just one long string of eight or nine prayers following in ever increasing confusion. The average member of a congregation can no more keep in devotion for more than two or three similar and consecutive prayers than he can keep in mind more than the same number of Guild Announcements. If the new College Entrance Psychological Tests could

PROCEEDINGS OF EXECUTIVE COUNCIL OCTOBER MEETING SUMMARIZED

At the meeting of the Executive Council of the Diocese held on October 11th, it was resolved that the Executive Secretary prepare a brief synopsis of the proceedings to be published in THE CHURCH NEWS each month. This is the first synopsis.

Reports were made as usual on behalf of the various Departments. Mr. Barba, for the Department of Christian Social Service and Institutions, made an interesting report as to the progress of the Community House at Morrisville, adding that the corner-stone had been successfully laid on October 7th. The Vice-Chairman of the Department of Finance reported that it had been organized with Committees on Budget and Quota, and hoped to have something to report at the November meeting. Mr. Hawkes, for the Department of Property, made a verbal report, referring among other things to the fact that the Department was considering plans for the new Diocesan Insurance Company. The Vice-Chairman of the Department of Publicity made an interesting report, urging ways and means of increasing the circulation of THE CHURCH NEWS. Rev. Mr. Pember, as Chairman of the sub-committee on arrears in the payment of Church Pension Fund Premiums, submitted an interesting report, discussing at length the various classes of arrearages, and suggesting remedies. Motions were adopted authorizing the payment of the sums needed in order to clear up the record of the Diocese with respect to these arrearages.

The Treasurer's report was presented and discussed. It was encouraging insofar as it showed an increase in normal receipts for the first nine months of this year of over $16,000; it was discouraging in that the larger payments made to the National Council this year have already caused a deficit in the Diocesan Fund, and also in the fact that the increase in these payments still leaves the Diocese far behind in its contributions towards its share of the Budget of the General Church. It is expected that the Department of Finance will attack this problem and make some recommendations at the November meeting.

The Rev. W. J. Loaring Clark, D.D., of the National Council, made an inspiring address to the Executive Council on the relations of the Diocese to the work of the General Church.

REYNOLDS D. BROWN,
Executive Secretary.

COMMISSION ON CLERICAL SALARIES

"The Commission is making its annual survey of the requirements for the Sustentation Fund operations within the Diocese, and enquiries have been sent to every Parish thought to be within the zone of the operation of the Commission, but should any clergyman entitled under the canon to sustentation assistance, be not in receipt of the enquiry forms, he is invited to communicate direct with the Executive Office, in care of Rev. Gilbert E. Pember, Chairman."

"SPREAD THE NEWS"

The Publicity Committee of the Diocese, under whose auspices THE CHURCH NEWS is published, is undertaking to interest the Parishes and individuals of the Diocese, and also in behalf of increasing its circulation.

To this end the rectors and vestries of the Parishes have been asked to subscribe for a quantity of each issue of THE NEWS to be delivered in bulk and distributed in their Parishes as they may deem best. Several of the Parishes have already co-operated in this matter and have found that their people take an interest in learning of the activities of the Diocese through the columns of THE NEWS.

Also it is proposed that where the rector and his Parish committee approve, the solicitors in the Every Member Canvass be given post cards to leave with the members of the Parishes when they call upon them, which will invite their personal subscription to the paper of the Diocese. Those Parishes receiving THE CHURCH NEWS in bulk at the present time include:

St. Clement's	100
Prince of Peace	75
Gloria Dei	60
Holy Apostles	60
Epiphany, W. Phila.	50
St. Jude and Nativity	40
St. Peter's, Poenixville	34
Church of the Incarnation	32
Calvary, Germantown	30
All Hallow's, Wyncote	25
All Saint's, Wynnewood	25
Calvary, Conshohocken	25
Covenant, Phila.	25
Good Shepherd, Kensington	25
St. Bartholomew's, Wissinoming	25
St. Mary's, W. Phila.	25
St. Mary's (Pro-Cathedral)	25
St. Martin's, Oak Lane	25
St. Paul's, Phila.	25
St. Philip's, W. Phila.	25
St. Thomas', Whitemarsh	25

SOCIAL LIFE AT CHURCH OF THE TRANSFIGURATION

The social life of the University students at the Church of the Transfiguration is becoming increasingly interesting and significant. The main feature is the dance held every Friday night on the first floor of the church building. The purposes which we had in mind in holding such a weekly party were three-fold: First, a chance to know more intimately the students that come from out of town; second, to have them get acquainted with the right kind of girls; and, finally, to keep students on the campus where their University spirit would increase, and their general welfare be cared for, rather than have them wander about the city, which so many have done in the past on Friday and Saturday nights more than during the rest of the week.

There are a great many things to be considered in the management and conducting of the dancing, but they have all worked out fairly well, and to a degree at least the purposes are actually being fulfilled.

In addition to the University girls and the Drexel Institute girls, a great many friends in West Philadelphia have attended, and splendid relationships have resulted for the students who are far away from home.

A tremendous handicap is now being felt by the limited space in the Parish hall. Just last Friday night, for instance, there were two hundred and fifty people in attendance, and it was students at the Church of the Transhard to discover how they all remained at the same time. There are no plans to increase the capacity of the room, but we hope it can be done, as we feel the need of having more space.

We are most anxious to have friends from all the Parishes in the city come out to see us, and give all suggestions possible toward conducting this social life in the best way.

The ladies who have acted as chaperons under the leadership of Mrs. Walter Fricke and Mrs. Edith Howes render such excellent service that I am most anxious to make mention of it. The vestry man acting as chairman of this committee is John Stenhouse, formerly of Philadelphia, and a student in the School of Architecture, and his vice-chairman is Robert Twitmyer, son of Professor Twitmyer of the Psychology Department.

JOHN R. HART, JR.,
Chaplain in Charge of the Church of the Transfiguration.

"The Nation and the Church"

An Address Delivered at the Site of the National Cathedral on Mount St. Alban's, Washington, D. C., Sept. 20, 1923, by George Wharton Pepper

I stand on Mount St. Albans. Across the intervening city I fix my eyes upon the dome of the Capitol.

What if some appalling disaster were to destroy that building—which to the people of the United States is a symbol of Government that is both free and stable. If such a thing were to happen we should cry out with substantial unanimity, "Let us rebuild it and in so doing let us make it more beautiful and more enduring that before."

Perhaps we should insist upon raising the rebuilding fund by popular subscription so that every loyal American might have a chance to contribute to the great result. It would be a fine thing if the symbol of Government of the people, by the people, for the people, were to be the free-will offering of the people themselves.

Of course, the cry would not be absolutely unanimous. A few would say, "The Government of the United States is to me hateful. I want no symbol of it." Another few would exclaim, "Let us waste no money on grandeur and beauty. A plain, cheap building for the Supreme Court; a plain, cheap building for the House of Representatives. As the Senate is unpopular, let the Senators find their own meeting place or let them not meet at all."

A few protests like this: But apart from them substantial unanimity.

Why? Not merely because we like big and beautiful and costly buildings, but because we set a high value upon the thing to be symbolized—namely, Government in accordance with the Constitution of the United States. We crave the outward and visible sign of the priceless thing which is inward and invisible.

But thank God, the Capitol has not fallen. It stands. I cross the intervening city and ascend the Capitol steps and knock upon its massive doors. I invoke Columbia, the spirit of the Republic. I inquire whether the Government for which the Capitol stands can really make people happy. She shakes her head and answers "No." She tells me that the most that Government can do is to create the conditions under which we, the people of the United States, can pursue happiness if we want it. "Of course we want it," I exclaim, "tell me where it is to be found in order that I may pursue it." She points to my heart and says with earnestness, "It is all a matter of squaring yourself with the will of God. The Government of the United States is outside of you and around you, but the kingdom of God is within you."

"Is the Kingdom of God," I ask, "organized in such a way that those wishing to seek it may help each other in the search?"

"Surely," comes the reply, "Religion is not left to stalk the earth like a disembodied spirit." The Church exists as a household of faith, an association for the help and comfort of all those who seek the Kingdom of God and His righteousness."

"But," I ask, "is there not some visible symbol of an organization with so great an aim? Is there not some structure that worthily expresses the idea of the Church as the Capitol symbolizes the idea of Government?"

Columbia points across the intervening city to Mount St. Albans and indicates to me the stately structure which constitutes the beginning of that National Cathedral which you and I and others of our fellow citizens are soon to complete.

Accordingly when I come back to Mt. St. Albans today and speak to you of this Cathedral I feel that I am acting and speaking in harmony with the promptings of the spirit of the Republic. There is no opposition between State and Church. Each is an agency through which the divine purpose is worked out among men. Each is happily independent of the other, but each supplements the work of the other. Each appeals to our loyalty and to our spirit of service. The appeal is in one case symbolized by the Capitol and in the other by the Cathedral.

But someone objects to my use of the word "National" in such a connection. "This," it will be said, "is the Cathedral of one out of many religious bodies. The Episcopal Church has no right to speak for the historic churches of East and West or for the Great Reformed Churches which represent the Christianity of Protestantism." Quite true it is that we have no right to speak for any or all of these great bodies; but we have an undoubted right to make an offering of this structure to Almighty God in trust that He will so use it as to promote the cause of essential unity among all who worship Him in spirit and in truth—whether Jew or Gentile, Catholic or Protestant. We propose that this Cathedral shall be free from the taint of narrow sectarianism. It will indeed bear witness to the faith delivered to the fathers as interpreted by men of English speech and tradition, but it will be national in that it stands as the Temple of the one God whom we all alike worship and that during ages to come it will be a House of Prayer for all the people.

Use your imaginations, if you will, and picture the building as it will look when finished. See not only the Sanctuary and lofty Choir, but the spacious transept, the mighty Nave, the flanking aisles, the guardian towers. See the light streaming through the windows of richly colored glass and the deep shadows that cause column and arch to stand out in bold relief. See the tracery in stone, the carved wood—the wrought iron—all that art and handicraft can offer to the glory of God and in thankfulness for our American heritage. And note the use of the building as a place in which supplications will rise for the welfare of America and the voice of the prophet echo as he reminds us of all that concerns the nation's health. See solemn and impressive services on great occasions as we from time to time fly to God in sorrow or lift our hearts to him in joyful Thanksgiving.

When once the imagination has completed the building and has pictured its uses, you will insist that it be finished in fact—just as earnestly as you would insist that the Capitol, if destroyed, should be at once rebuilt. It is no longer a question whether we shall have the Cathedral. The question is how Washington could possibly do without it. You and all to whom the message will come are to be carried along on a swelling wave of enthusiastic loyalty to God and Country; and loyalty will take the form of sacrificial giving so that each according to his ability will make his offering to God.

The Capitol and the Cathedral—symbols of Free State and Free Church. Long may they stand to inspire us with love for the Republic and with devotion to the God and Father of us all. May the one bear witness to us and to all future generations of the pricelessness of the heritage which the Fathers of the Republic have bequeathed to us and may the other be in perpetuity a solemn reminder that the Republic can endure so long only as underneath it are the Everlasting Arms.

ALASKA COMPLETES 1923 QUOTA

The first district or Diocese to complete the full amount of its 1923 quota for budget and priorities is Alaska, sending $1002.60 for a quota of $1000.

"We are not to blame for the characteristics we are born with, but we are responsible for those we die with."

be applied to a congregation, there would be most illuminating results. It seems that it should hardly require argument that prayers for those in distress, or a thanksgiving for a safe return from sea, should not be intoned. Such prayers are not liturgical Collects at all, but intercessory petitions, and the treatment which is admirable for the former is entirely out of place for the latter.

Anyone who had the privilege of hearing the late Doctor Houghton, at the Church of the Transfiguration, New York, change after the Third Collect, from the sung liturgical office to the quiet, earnest, natural voice for these closing prayers of his parochial family, will agree with the writer that it needs only to give the Prayer Book a chance and let it intelligently express its natural meaning, to have our Anglican service recognized and appreciated for its dignity and devotional vitality, rather than as it is in many places today, tolerated for its obscurity and maligned for its inadequacy.

SEAMEN'S CHURCH INSTITUTE TO BEGIN NEW BUILDING

The Seamen's Church Institute, by action of its Board of Managers at its meeting held in the Chamber of Commerce (the old Church House) on October 18, decided to proceed with its building program in the near future. About $220,000 is available to apply immediately to the new building, and whilst it may not be possible to proceed with as much of the new structure as would be most desirable, it is anticipated that funds in hand and contributions likely to be made in the next few months will erect at least the Dock Street front and one other wing of the new building providing about seventy bedrooms for seamen, as well as features and essential facilities, and making it possible to place all the memorials which thus far have been contributed.

The increasing demand for the work which the Institute represents has been a particular factor in deciding its immediate development.

CHURCHMEN'S MISSIONARY ASSOCIATION TO MERGE

Eighty years ago the Churchmen's Missionary Association for Work Among Seamen was first planned and shortly thereafter was incorporated, and by 1847 was established ministering to the needs of seamen in a Chapel anchored at the foot of Spruce Street.

The various stages of its useful history are well known to the people of the Diocese. For the past three years plans have been under way to effect a merger with the Seamen's Church Institute which, whilst inter-denominational in organization has grown out of the earlier work of the Churchmen's Missionary Association. At the annual meeting of the contributors to the Association held at the Church House on October 9th final steps were taken to effect the proposed merger. The officers of the Association are authorized to take proper legal steps whereby the endowments of the Association will be transferred to the Trustees of the Diocese to be administered in the cause of work among seamen as conducted by the Seamen's Church Institute. The properties belonging to the Association are to be sold for a nominal consideration to the Seamen's Church Institute with certain provisos including a valuation of the properties which shall fix a sum to be transferred to the Trustees of the Diocese from the assets of the Seamen's Church Institute should that organization ever cease to function. Also, it is agreed that the new building of the Institute shall include a chapel to be named the Chapel of the Redeemer and which will be a memorial to the late W. W. Frazier, who for over fifty years was a warden of the Chapel of the Redeemer, Front and Queen Streets, and a member of the Board of Managers of the Churchmen's Missionary Association.

The papers and records of the Association will be transferred to the Registrar of the Diocese to be kept in the safe at the Church House.

Any bequests which may be made in the future to the Churchmen's Missionary Association will fulfill every purpose and will be added to the endowment fund held by the Trustees of the Diocese.

The work of the Association, begun so auspiciously eighty years ago and carried on so faithfully up to the present, will thus be perpetuated on a larger scale and with greater promise of service to the port of Philadelphia than the Association by itself would be able to assure.

DIVISION OF DOLLAR AS SET FORTH BY NEW YORK BUDGET OF YEAR 1923

Domestic Missions	$ .37
Foreign Missions	.35
Religious Education	.04
Christian Social Service	.01
Publicity	.03
Finance	.02
Field Department	.02
Woman's Auxiliary	.01
General Administration	.02
Interest on borrowed money	.01
Repayment of debt	.05
American Church Institute for Negroes	.03
Brotherhood of St. Andrew	.01
Girls' Friendly, Church Periodical Club, Army and Navy, Seamen's Institute	.02
Fraction to adjust	.01
Total	$1.00

THE NIOBRARA CONVOCATION

The Niobrara Convocation, that famous annual gathering of Sioux Indians who are communicants of the Episcopal Church, which is always a unique event of national Church interest, this year had as its outstanding feature the fiftieth anniversary of Archdeacon Ashley's coming to the field, marking a half century spent continuously among the Indians, except for three years at the Seabury Divinity School.

There is not and there could hardly be another such gathering as the Niobrara Convocation. It meets on one or another of the reservations, this year at Whitehorse on the Cheyenne, and is attended by 1200 to 3000 Indian Churchmen and women. They come many miles, some in wagons, more in modern motor cars, and pitch their tents in a sweeping circle about a great thatched booth erected for the services and meetings.

This custom had a small beginning fifty-three years ago, even before the arrival of Bishop Hare, when three little congregations among a large pagan population met for council and prayer. Annually thereafter in increasing numbers such a meeting was held, and when Bishop Hare came he recognized its value in unifying the work and stimulating interest among the scattered Indian people. This year some 2000 were present, representing our 5000 Sioux communicants.

Archdeacon Ashley coming over from England more than fifty years ago, was drawn into mission work under Bishop Hare. Doctor Ashley mastered a number of Indian dialects, and became a friend and adviser of White Bear, Rain in the Face, Sitting Bull and others.

The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

A Call to Missions

Among the Special Meetings announced by the Woman's Auxiliary, none stands out more prominently than the All-Day Missionary Meeting to be held in Holy Trinity Church on Wednesday, November 7th. The object of this meeting is to bring together all the women of the Diocese, not only that they may be reinforced by the inspiration of numbers, but that the fullest expression of individual Parish Branches may enrich our thought and enlarge our vision of the Church's Mission to the world.

Do we really believe that missions are the "raison d'etre" of the Church? Is there prominent in our religious life the desire to extend what we have and what we know of the Christian Religion to every corner of the world and to the confines of every heart, however far removed they may be? Nothing short of this ideal will measure up to the words of Our Lord in regard to the life work of His apostles.

There may be some among us who may not be whole-heartedly committed to our foreign work. It may seem to them that inasmuch as our Domestic obligations are so great that we have no right to go beyond our national possessions. Others have been influenced in their attitude by the great differences between Oriental and Occidental Civilizations, while there are still others who are heard to say that whatever religion belongs to a particular nation is good enough for it. But have we so learned Christ?

Perhaps it may be helpful to some of us to hear how the present Bishop of Colorado dealt with this attitude of mind, when as he was en route to the General Convention some years ago, so the story goes, he got into conversation with a very prominent delegate, and a man of large means, who was in the same train and who made the statement that he was opposed to "foreign missions." The Bishop asked him what his business was, to which he replied that he was a manufacturer and further conversation on the subject revealed the fact that he employed over 2000 men. In his characteristic way, the Bishop turned upon him suddenly and said, "What would you do if some man came into your factory and told the men working for you that they were doing things wrong?" The man replied, "I wouldn't tolerate it for a moment—I manage my own business and I know how to run it." This gave the Bishop his opportunity, for he told the man that *he* was doing that very thing which he refused to allow in his own business. At first the man was offended and said something about the different points of view between the laity and the clergy, much to the disparagement of the latter. But in a moment the Bishop drove home his point, which was this: Jesus Christ said for us to go to all nations and I guess He knew His business better than anyone else, and who are you to dictate to Him? The result was the man at once confessed himself in the wrong and became and still is an ardent enthusiastic believer in Missions.

Our women's work is in every field, in every clime, to every people. If we come to this meeting realizing that Our Lord is our Captain and we are following His orders, it will give us a new sense of values, and a larger vision of our work.

SALLIE HEWS PHILLIPS.

FOREIGN COMMITTEE HELPS OUTFIT JAPANESE NURSES

On Wednesday, September 19th, the Foreign Committee held its first meeting after the summer recess. The meeting was held in the Emergency Aid building, in which place it will continue to meet through the year. There was a large attendance, and delegates were anxious, of course, to hear the news from Japan.

Mrs. Martin spoke a few words to tell what was being done by the Diocese and the Emergency Aid to relieve the suffering and destitute. A bulletin just received from Dr. Wood brought the latest reports, and Mrs. St. John, Directress of Nurses at St. Luke's Hospital, was present and drew a vivid picture of the devastation and destruction caused by the earthquake and fire.

"We must not forget the workers who have been deprived of everything. Most of the workers in Tokyo were on their vacation at the time, and all that they have left is some of their summer clothes, which they had with them—nothing is left in their houses, no furniture or equipment of any sort. I suppose this winter we shall live in tents or shacks, anything that we can put up. I was going back to Japan with Dr. Teusler, but I am delaying my departure ten days, as I felt that I could not go back empty-handed. I want very much to take back clothing for ten American women missionaries and seventy-five nurses. I should like also to have furniture, kitchen utensils and especially books, which will be very much needed in these houses."

Mrs. St. John explained that it was impossible to buy anything now in Japan. She had an estimate made in New York and found that an outfit for one woman, including bed linen, would cost $100. Fifteen dollars will give a Japanese nurse some war underclothing, a sweater, and material for dresses. The nurses wear Western uniforms. There will be no duty on any of these things.

In a few minutes' time the delegates pledged $1155, an outfit for ten American missionaries and ten Japanese nurses. One item of interest pointed out by Mrs. St. John was that St. Luke's was practically self-supporting. Eighteen hundred dollars is all that is received from the Council. This income is entirely wiped out, as there is no hospital left. There will, however, be an emergency hospital. Dr. Teusler has secured an army hospital of about 200 beds from General Pershing. The staff of St. Luke's, doctors and nurses, will take

Pennsylvania's Relation to and Responsibility for the Church's Program

BY THE REV. W. J. LOARING CLARK, D.D.

During the past month Doctor Clark, General Missioner of the National Council Field Department, has been in our Diocese addressing numerous meetings and conducting conferences with many vestries, committees and other organizations of the Diocese and of Parishes in relation to the Church's Program.

Throughout the whole Church in the United States meetings and conferences have been and are being held similar to those under Doctor Clark's leadership here. The purpose of them all is to give to all our church people complete knowledge of the task which the Church has assumed; how the Church is going about the work and emphasizing the need of the united support of the Church's membership if the Church is to meet its obligations.

Doctor Clark has prepared the accompanying article at the request of THE CHURCH NEWS.—ED.

THE REV. DR. LOARING CLARK

The etching shows Doctor Clark driving home to one of his groups of hearers in the Diocese last month the duties and responsibilities of all our church people in meeting the tasks of the Church. Doctor Clark is a General Missioner of the Field Department of the National Council. The conferences addressed by Doctor Clark in the Diocese of Pennsylvania were similar to others held and being held throughout the United States, emphasizing the need of the united support of all our communicant membership in meeting the Church's obligations in the Domestic and Foreign Mission fields.

Ninety per cent. of our Churchmen know very little about the Church's Mission, and are sorely in need of information on the important subject.

Many of our laymen do not realize that they have any official responsibility for the Program of the Church.

Many communicants have opposed the Nation Wide Campaign through ignorance of its purpose, believing it to be impractical, indefinite and visionary. They may have some grounds for this suspicion in the years 1919 to 1922, but such criticism certainly does not apply to the Church's Program today.

The present Program is opportune, definite and workable.

It comes to the Diocese and Parish with every bit of authority possible in our Church.

Mr. A. J. County, Vice-President of the Pennsylvania Railroad, says it is as sound as the Program of the Pennsylvania Railroad.

We ask every Vestryman and every communicant to examine the Program for themselves and thus reach conviction as to its practicability. The business organization of the Church is just as thorough and just as complete; just as systematic and efficient as any business organization in the country. The overhead charge is very low, certainly not more than ten per cent.

An informed Churchman will always be an interested Churchman. We cannot kindle enthusiasm with ignorance.

We need more Prayer, Service and Money to put the Program of the Church over the top.

Every member must be enlisted in this great work, if we are to meet with success. The inspiration of a great idea must be followed by Information as to the worthwhileness of the work.

Organization must be used to enlist the active service of every member.

We have 27,000 students from Church homes in secular colleges. These students should be "ministered unto" by local Student Pastors. The Church is prepared to undertake this work when the membership of the Church provides the necessary funds.

Your Church is doing a good work in China where we have 35,000 communicants. Three of the four Chinese delegates to the Washington Conference are sons of Chinese clergymen and were educated in our Church College of St. John's, Shanghai.

I have been much encouraged during my stay in the Diocese of Pennsylvania by the sympathetic interest and responsiveness of your magnificent body of laymen.

HELP POLISH CONGREGATION FIND MEETING PLACES

The Polish congregation of St. Mary's held services in St. Timothy's, Roxborough, on October 7th, and will continue using St. Timothy's at such hours as will not interfere with St. Timothy's services. The School connected with this congregation has found a meeting place, through the courtesy of St. David's Rector and Vestry, in St. David's Parish House. This is a great convenience to the children, who live for the most part in the immediate neighborhood. Archdeacon White has secured the services of one of our Sisterhood of St. Margaret, to make some much appreciated visits among the Polish people.

CHURCH HISTORICAL SOCIETY

The Society has received, since May 1st, the following donations:

Eighty books, chiefly church histories and biographies of clergymen; eighteen pamphlets, other than current issues; thirty-seven photographs of churches and clergymen; two mounted photographs of Bishops; one of Concordat with Greek Church; framed lottery ticket for building of St. Thomas' Church, Philadelphia; large number of newspaper clippings; number of forms of services; six historical church manuscripts.

The autumnal meeting of the Society will be held early in November.

ITALIAN WORK NEEDS HELPERS

Archdeacon White renews his earnest appeal for one or more Saint Andrew's Brotherhood men, or other volunteers to work among the Italian boys in the neighborhood of Allegheny Avenue and Memphis Street one night a week. There is a wonderful opportunity here for both religious and civic work.

to hear that $145 was pledged from the floor.

Remaining over from last spring we have three interests that need our immediate attention. One is the Social Service work for following up the babies baptized by our Chaplain out at the Philadelphia General Hospital. This work is done by a committee of women and the report of what has been accomplished during the summer was given by Mrs. Neill. The second interest was the fund for the building of St. Barnabas Parish House, Germantown. This is, as you know, a colored mission and the raising of sufficient funds to build this Parish House has been a matter of patient struggle for a number of years. From time to time it is our part to lend a hand by such sums as we can spare from other work.

The third matter that was taken up was in answer to a request from Bishop Garland for a gift toward the salary of a social worker for the Jewish Mission which Mr. Zacker has built up at the Hebrew Christian Synagogue. Mr. Zacker has broken down, but the work is being carried on by a very able social service worker, Miss Ormsby. Mrs. John Thomas brought the news of this matter to the meeting and there was a decided response of interest as well as money.

The November meeting will not be held separately this year, but on November 7th all the delegates and their friends are asked to join with the other Committees of the Woman's Auxiliary at a general missionary meeting, which will cover the whole field, Foreign, Domestic, Indian, Colored and Diocesan. A program of this day will be sent to you later.

The Diocesan Committee has met with a loss in the death of Mrs. James Cheston, who was one of our most valucd members as well as a Vice-President.

As you already know the Mission Sale is now going on in the Church House, lasting all day from 10 A. M. to 6 P. M. and on Thursday evening. The Diocesan Committee has a booth at which is being sold home-made bread, cake and candy, and the proceeds are to go to Diocesan Missions.

WEST PHILADELPHIA SUNDAY SCHOOL ASSOCIATION

The fall meeting of the West Philadelphia Branch Sunday School Association of the Diocese of Pennsylvania, will be held Thursday evening, November 8th, at the Church of the Redemption, Fifty-sixth and Market Streets. The topic to be discussed being "The Successful Teacher." It is expected to have as the speaker the head of a large school outside of this Diocese. The meeting will be preceded by supper. Tickets, fifty cents, to be procured from the Secretary, E. Tracy Tobin, 439 South Forty-third Street. All interested in Church School work are cordially welcome at these meetings.

KINDERGARTEN CLASS AT ST. AGNES' HOUSE

CHURCH PERIODICAL CLUB

The pledge of $300 for Boone University Library, Wuchang, China, from this Diocese is almost complete. A few Parishes still have not paid their pledge. Ten thousand books are needed. Duplicate copies are used for travelling libraries which circulate throughout China. In order to maintain the travelling libraries and also have the shelves of the library filled a large number of books are required. Good second-hand books will be accepted. Wuchang is the great educational center of China; both for Christians and non-Christians, and Boone Library will probably remain the only one for some time.

Bishop Root in a sermon preached before the Church Periodical Club in New York, said, "All China is learning to read and write. Herein lies the great danger, as this new movement opens the door to both good and evil. Bolshevists propagandists are already making use of this great opportunity. Can we of the great Western Christian Nation remain inactive?" What an opportunity is before us! Will you help?

Doctor Riefsnider is quoted as saying, "You have done more for us and higher education in Japan than I for one realized would be the case." Let us hope and pray that all has not been entirely destroyed.

From the entire Church Mission Field increased appeals come for small libraries. Libraries have been furnished for Rural Districts, Community Centers; and a most important work has been accomplished in securing books for Divinity Students.

A very important part of our work which cannot be passed over in this appeal is the Diocesan Work, securing reading matter for city institutions and hospitals. In the report for 1922 fifty-eight institutions, hospitals, community centers, and reading rooms received contributions from us. Would it not be a good idea for those who visit the Church House on Wednesday to climb to the Executive Office, Room 36, third floor, to see the files and have the work explained. It would give one a good idea of how the Church Periodical Club has worked so quietly for so many years.

The office is open for business every Wednesday from 10.00 A. M. to 12.30 P. M.; at other times by appointment, either by mail addressed to 2118 Pine Street or phone, Locust 1865. The correspondent is anxious to have the cooperation of more Parishes for the coming season in order to meet the increasing demands upon this Diocese.

MRS. A. F. KEMPTON,
Diocesan Correspondent.

POLISH WORK GROWING

The Sixth Anniversary of the Polish Congregation of the Holy Redeemer, was held by the courtesy of the Priest in charge at St. George's Church, Kensington. Archdeacon White was the speaker. The Polish School connected with this interesting work is creating a joyfully serious problem. You cannot stop its growing. There are 105 pupils on the roll, and about twenty-five have had to be turned away. The school rooms are crowded to the limit of their capacity. More could be used to advantage, but cannot be spared. We have been forced to secure the services of an extra part-time teacher, and the Archdeacon also gives one afternoon a week. One interesting reason for the pressure is the fact that a number of the Polish families who left for the old country several years ago, have now returned; this time we hope for good. Their children, who, perhaps were in the school as "little tots" before they left, now wish to resume their old place, and how can we refuse them?

care of it, but they must be provided for.

Mrs. St. John also made a strong appeal for clothing in good condition that the missionaries and their families could wear, not necessarily now. Anything that can be spared will be put to good use. Clothing can be sent by individuals by parcel post to Bishop McKim; it seems as though everyone could send something, if only a book.

"Something from everyone" should be the slogan. Something from everyone would be an evidence to the Japanese of our friendship and good-will; it would be of tremendous help to our staff out there, who find themselves overwhelmed with work and no tools with which to do it.

"All gone but Faith in God" is a stirring appeal indeed.

NEW PLANS OF THE DOMESTIC COMMITTEE

The Domestic Committee at its opening meeting on October 10th planned to budget their eight meetings of the year, designating eight places to which their gifts for that month shall go. The information concerning place, work, workers and needs to be presented by a speaker. The delegates feel this will broaden their information and interest in the whole Domestic Budget as well as practically supporting the plan of the National Council, which gives to each Diocese its quota, and to which, as *Auxiliary* to the National Council, our Committee feels responsible.

The whole program of items and speakers is not available yet, owing to the impossibility of the Speakers' Bureau to promise speakers for particular places at a particular time, but the places chosen were Wyoming, for October, part of Bishop Thomas' Life Insurance premium, Philippines, Alaska, Eastern Oregon, Industrial Schools in Appalachian Mountains, Western Nebraska and Porto Rico, so it is hoped the meeting this year will be well attended and carefully reported, that we may have the support of every Parish in trying to meet our Diocesan Quota.

Mrs. Andrew W. Porter was elected Secretary, to fill the vacancy caused by the resignation of Miss Mary Howland, whose duties as Executive Secretary in the Woman's Auxiliary office made it impossible for her to serve again. We shall miss Miss Howland's clear, interesting and delightful minutes.

It is hoped many of our delegates will attend the Missions Sale being held in the Church House, where there are exhibits from many of our Domestic Missions, Porto Rico, Philippines, Industrial Schools in the South, etc., and the five-minute speakers during the afternoons will give interesting, instructive talks on these Missions.

COLORED MISSIONS COMMITTEE HAS ENCOURAGING START

The Committee on Colored Missions has begun its work again for the winter, but it has been far from idle during the summer. Mrs. Pharo sent out an appeal in July asking for some contributions to complete the May Budget, and the response was so well answered that not only was the May Budget paid off, but most of the October as well. This is indeed an encouraging way to begin the winter's work.

At the All-Day Missionary Meeting on November 7th, which would be the regular meeting day of this Committee, The Rt. Rev. Theodore Bratton, Bishop of Mississippi, will be the speaker for the Colored Field. It will be particularly interesting to hear Bishop Bratton, not only because he is Bishop of the Diocese in which the Vicksburg School is situated, an item on our November Budget, but also because he is the author of the book, "Wanted—Leaders," which was used in the Mission Study Classes last year.

It is with great regret that the Committee accepts the resignation of Mrs. Strafford from the position of first Vice-President, which she has held so long and faithfully, and we welcome Mrs. John F. Meigs, 2nd, former second Vice-President, who took her place on the ballot which was voted on at the meeting. Other changes in the officers are Mrs. Henry K. Dillard, Jr., as second Vice-President, and Mrs. Arthur E. Newbold, Jr., as Secretary, who takes the place of Miss Mary Jackson, who, we are very sorry to report, has resigned her position as Secretary. Mrs. William B. Churchman was elected Assistant Secretary; Miss Dorothea Tingley and Miss Kathryn Krick, we are glad to report, are still with us. It is particularly gratifying to note that so many of the younger women are taking positions of responsibility in the work of the Church.

WOMAN'S AUXILIARY HANDBOOK

The Woman's Auxiliary has a new Handbook, the first since 1914. It contains a foreword by Bishop Lloyd, a brief history, resolutions adopted at triennial meetings, and practical chapters by the various national secretaries on Prayer and Worship, Education, Supply Department, Money, United Thank-Offering, Volunteers, Duties of Officers, Meetings and Activities, and the Church Service League. Order from the Woman's Auxiliary, 202 South Nineteenth Street, Philadelphia. Price 20 cents.

INDIANS' HOPE ASSOCIATION

The Indians' Hope Association has recently sent a typewriter to the Rev. Levi Rouillard, one of our young Indian clergymen in South Dakota, whose education has been a little better than most of the Indian priests and who is of a fine type, much interested in his work, which is caring for the Indian children in the reservation and non-reservation schools.

One thousand dollars has also been sent to Archdeacon Joyner toward the building of the chapel at Pine Ridge Reservation. This chapel is greatly needed and has been well planned. We understand that the total cost has been contributed and the chapel will be built in the near future.

Two of the young members of the Indians' Hope Association, Miss Elizabeth Howland and Miss Lily Cheston, spent last summer's holiday season working in the Indian Missions of South Dakota. Miss Howland gave a very interesting, clear and concise account of her summer's work and experiences at the September meeting of the Indians' Hope, incidentally speaking of the reason for the name "golden" as applied to the West, being, in her observation, the golden wheat and oats, the sunflowers everywhere, and the quantities of yellow birds and butterflies.

The Indians' Hope is working hard to complete its "big special" of this year, namely: Priority No. 5, which is increasing the salaries of five workers in the Duluth Indian Field.

GERTRUDE BANKS DOUGHERTY.

DIOCESAN COMMITTEE INTERESTS WHICH NEED ATTENTION

On Wednesday, October 3rd, the first meeting of the Diocesan Committee was held after the summer vacation. During the summer, however, much has been going on, not only in the Diocese, but in the world, among other things, earthquakes.

Charity begins at home, but even in the Diocesan Committee there are emergencies when it cannot stop there. The catastrophe in Japan has brought about one of these emergencies. Literally the delegates present could not help giving toward the Japanese Fund which the Diocese of Pennsylvania has been pledged to send. Apart from this money pledge another fund has been asked for, to reimburse the nurses of St. Luke's Hospital, Tokyo, in a very meagre degree for the clothes which they have lost. Actually the fund is designed to cover the bare necessities for their working uniforms. Toward this our Parish Churches were asked to give as a special fund $100; you will be glad

Memorial Lamps at Mediator Chapel

On Sunday morning, November 4th, sixteen Memorial Lamps will be dedicated in the Chapel of the Mediator, the Rev. Granville Taylor, Vicar. In the cut on this page is shown one of the lamps in position.

Since the consecration of the Chapel on March 30, 1921, only temporary lighting fixtures have been in use. The new lamps were designed by Mr. Walter H. Thomas and manufactured by Staman & Dickey Co., of Philadelphia. The lamps are quite distinctive and most attractive and give just the needed finish to this most beautiful church which has been visited and inspected by special building committees from all parts and from all churches.

One of the lamps has been given by the Church School in memory of George Clifford Thomas. Two are placed in memory of Rev. Henry McKnight Moore, the first Vicar of the Chapel. The remainder are in loving remembrance of a number of former members. Beginning with the Chancel lights the order of their placement as indicated by a brass tablet is as follows:

Rev. Henry McKnight Moore.

Martha J. Gledhill.

Mary Evelyn Hicks.

Sarah Williams.

Sarah Williams.

Henry Heins and Mary Wilkinson Heins.

Ellen Broome.

George Clifford Thomas.

Harrie Barton Hart and Gertrude Augusta Hart.

Marion Frances Churen.

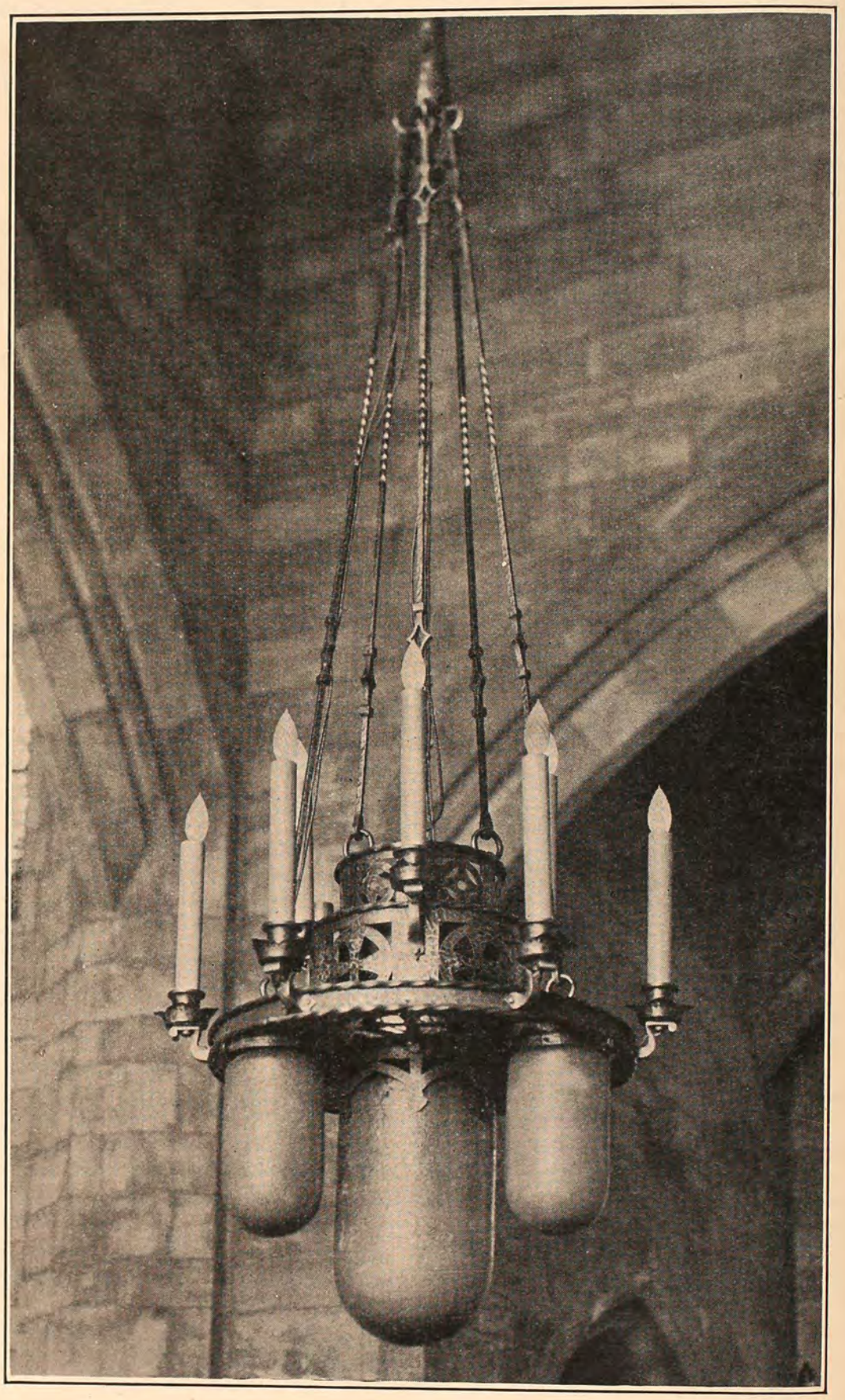
William Charles Monteith.

Martha Monteith.

Louise Lane Clark.

Thomas Carlyle Timperlake.

Martha Jane Bennett.



CHURCH SCHOOL PRESENTS CHRISTIAN NURTURE SERIES

A presentation of the Christian Nurture Series was given to the congregation of Christ Church, Greenville, Upper South Carolina. The Church school attended the morning service in a body, each class led by a captain carrying a banner which showed the name of the Course and a brief statement of its purpose. The captains with their banners stood in a row in front of the congregation, and each gave a brief description of the work of his class, thus presenting a unified and comprehensive idea of the value of the whole school.

GETTING INDIAN "KIDDIES" CHRISTMAS GIFTS READY

Besides the Christmas box-work, received by assignment from national headquarters, the Church School Service League of the Diocese of Pennsylvania is again undertaking the Rosebud box of over one thousand Christmas gifts for the Indian children on the Rosebud Reservation.

This will be the twenty-fifth year the children of this Diocese have remembered the Rosebud Indian "kiddies" at Christmas time. On November 17 an exhibition of the gifts from various parishes will be held at the Parish House of Holy Trinity and pictures will be shown by some of the League leaders who were working on the Reservation this past summer.

Come around to the Parish House November 17 and see what our children of the Church are doing to brighten the lives of the Indian children.

ST. AGNES HOUSE

St. Agnes House again calls your attention to its work in the Kensington District of Philadelphia and to its needs, hoping that you will be sufficiently interested to study the following statistics and deduce from the cold figures the amount of live work that goes on in the two small two-story houses, in which all the activities take place and which provide also the living quarters of the two resident workers.

The figures shown are for the work during July and August of the past two summers. During this last summer, the work was extensively developed, as the figures show:

	July and August 1922	1923
Library Circulation	740	1029
Attendance at Summer Schools	487	1622
Attendance of Girls in Clubs	178	245
" of Boys in Clubs	179	255
" at Special Events	214	296
" at Special Treats	154	525
Flowers distributed to	1200	2535
Visits Paid	56	125

Plans for the winter have been made: the clubs will soon be in full swing and the Library will be ministering to the needs of the school children who come there for reference books to help in the preparation of their lessons, as well as for other kinds of literature.

The needs are:

1. Volunteer workers who will help in the clubs and library. One can see from the statistics the great volume of work which is being handled by the two resident workers. There is a tremendous demand for the activities of the House and the work could be greatly expanded with the aid of volunteers. There are opportunities for almost any kind of service and among all ages from the youngest children to the parents.
2. Books and more books.

SEWING CLASS AT ST. AGNES' HOUSE.

3. A sewing machine for the older girls and women.
4. Toys and games for the coming Christmas parties, which are to be made great events for the children of the House.

Just think what happiness a little trouble now will bring into the lives of many a girl or boy who may not otherwise be touched by the spirit of Christmas.

If you feel that you can help in the volunteer work, telephone to Deaconess Norris at Garfield 3236—and if there are any books, toys, or games which can be spared, telephone to Mr. F. E. Newbold, at Chestnut Hill 2116, or Lombard 8420, who will arrange to have them collected and forwarded to the House.

DOING A CHRISTIAN SERVICE AMONG THE CITY'S SICK POOR

Through Mrs. John H. Neill, President of the Guild of All Souls Chapel, Philadelphia General Hospital, THE CHURCH NEWS has obtained information which shows the splendid work being done by the Guild and its associates among the patients at the city's hospital.

The Guild was organized with ten women representing six churches. It now has forty-seven women representing twelve churches. The object of the organization is to assist the Rev. A. L. Millett in his work and bring cheer to the patients. Membership is a willingness to help in one of the various kinds of work. Chapel work is done by groups of women who are pledged for certain Sundays and Wednesdays in the month, each group coming at present once a month. Some of the groups are from the Brotherhood of St. Andrew.

During the year the following choirs came to Sunday afternoon services: All Saints, Darby; Covenant, Twenty-ninth Street and Girard Avenue; St. Andrew's, West Phila.; St. Mary's, West Phila.; Atonement, West Phila.; Epiphany, Sherwood; St. Matthew's, Eighteenth Street and Girard Avenue; St. Titus, Elmwood; Holy Comforter, West Phila.; St. James, Kingsessing; St. Peter's, Third and Pine Streets; St. Simon the Cyrenian, Twenty-second and Reed Streets; Redemption, West Phila.; St. Paul's Memorial, Fifteenth and Porter Streets; Chapel of Mediator, West Phila.

There have been Christmas and Easter entertainments and each month the sick have been treated to ice cream and cake. Holy Apostles Parish and the Women's Service Club of Holy Apostles, the Boys' Club of St. Paul's Memorial, St. Mary's, West Phila., have helped the Guild on various occasions.

Miss Matilda Patton, Chairman of the Committee on Follow-Up-Work, gives a summary of some of the work done and makes an appeal for volunteers to help carry on the follow-up-work of babies baptized. Miss Patton gives a report of forty-five visits made during the last few months.

"Will you please appeal to volunteers to help carry on this work?"

A GROUP OF CHILDREN AT ST. AGNES' HOUSE

Here and There in the Diocese

News items and personals for this department of THE CHURCH NEWS from all Parishes, organizations and individuals are solicited. Please address them to Managing Editor, CHURCH NEWS, 202 South Nineteenth Street, Philadelphia, Pa.

Mrs. James M. Hazlett has been elected President of the Woman's Auxiliary of St. Paul's Church, Fifteenth and Porter Streets.

Mr. Spence Dunbar, one of the young men of St. Paul's Church, Fifteenth and Porter Streets, is preparing for the ministry, and has been entered as a student at Hobart College, Geneva, N. Y.

Mr. Ralph A. Hershey has been elected a member of the vestry of St. Philip's, West Philadelphia, to fill the vacancy caused by the death of T. Birch Starling. Mr. Starling died on June 25th. For many years, before coming to St. Philip's, he had been a vestryman of Old Trinity Church, Southwark. Mr. Charles L. Filbert succeeds Mr. Russel Bement as Accounting Warden, Mr. Bement having moved to another part of the city.

St. Philip's parish chapter of the Brotherhood of St. Andrew is holding a "Brotherhood Service" the second Sunday evening of each month. After the chapter's monthly meeting has completed its business session, sections of "The Story of the Program" are discussed.

Mr. H. Grey Steele has been elected Organist and Choirmaster of Calvary Church, Conshohocken, and took charge last month.

Miss Martha Hetherington, daughter of Mrs. Anna M. Hetherington and the late John Hetherington, of 5411 Woodcrest Avenue, Wynnefield, was married on Monday, October 1st, to the Rev. H. K. B. Ogle, rector of Christ Church, Sixth and Venango Streets. The ceremony took place in Christ Church Chapel, Nineteenth and Pine Streets. The Rev. Dr. Louis C. Washburn, rector of Old Christ Church, where Mr. Ogle was formerly assistant to Dr. Washburn, officiated.

In accordance with the action of the last Diocesan Convention the Vestry of Christ Church, Pottstown, has elected as that parish's delegates to Convocation the following: Newtown R. Turner, George E. Buxton and Mrs. Holland M. Merrick. The following have been appointed delegates to the Woman's Aid to Convocation: Mrs. H. S. Campbell, Mrs. G. W. Nicholls, Mrs. Russell H. Shelly and Mrs. Stanley R. West.

An "American Hellenic Educational Progressive Association" has been established to promote better understanding of American ideals on the part of recent comers from Greece, and a better appreciation by native Americans of the valuable contribution these more recent immigrants are capable of making to our National life. Dr. Emhardt and Archdeacon White have taken active part in the formation of this society.

Through her personal appeals, Mrs. Florence Dilmore, Librarian of the Church Periodical Club of Epiphany, Sherwood, sent Prayer Books to the Government Hospital at Oteen, N. C., and many magazines for the soldier boy patients. Letters expressing gratefulness have been received from the Rev. F. D. Lobdell, the Episcopal Chaplain, and from several of the soldier patients.

Boy Scout Troop 57, of Epiphany, Sherwood, will celebrate its thirteenth anniversary, December 7th. The Troop Committee has elected the following officers: Scoutmaster, Junius F. Gray; Assistant Scoutmasters, William Frey, Edward Johnson, Charles Harner, Charles May. William Frey has been appointed Troop Treasurer and Luther Myers, Troop Scribe.

The Cafeteria conducted by St. James parish, Twenty-second and Walnut Streets, reports a record-breaking attendance. A great part of the success of the Cafeteria has been due to the volunteer workers in the parish.

Mr. Edward H. Bonsall, Mr. Frank O. Zesinger and Dr. William L. Taylor have been elected as delegates from St. Matthew's to the North Philadelphia Convocation.

Candidates and Postulants are asked to keep the Publicity Department, 281 Fourth Avenue, New York, informed of their correct address, in order that the official bulletins of the National Council may be sent to them.

Stanhope Cotton Ring, an Ensign in the U. S. N., aboard the Battleship Colorado, was confirmed in the Chapel in the Church House on October 2nd, by Bishop Garland. Ensign Ring was baptized in the Presbyterian Church in Asbury Park, N. J. At the time of his confirmation by the Bishop his ship was in the Delaware River awaiting sailing orders. He was presented to the Bishop for confirmation by the Rev. Thomas Hubert-Jones, who met Ensign Ring while visiting one of his boys from St. Bartholomew's Parish, Wissinoming, among the crew of the Colorado.

A missionary in India writes in the Church of England Zenana Mission Magazine, "Sometimes, indeed very often, I wonder if anyone in the world can be as happy as I am! Yet one or two other missionaries say they also are the happiest people in the world. It must be because we are missionaries, I think. There cannot possibly be any happier work."

The Rev. John H. Lever, rector of the Church of the Advocate, Eighteenth and Diamond Streets, announces the appointment of Mr. Robert Vining, a student in Temple University, as his assistant.

A very fine upright piano and player has been given by Mrs. John W. Muir, for use in the new Parish House of St. Paul's Church, Chestnut Hill.

Mr. Monroe M. Johnson, a resident of Chestnut Hill and a business man in Germantown, has been one of those in charge of the men's meetings being held each Sunday afternoon at 2.30 o'clock, in the Church of St. John the Baptist, Germantown. It is planned to have special speakers occasionally.

The Rev. Francis B. Barnett, of the Country Center Mission at Wrightstown, Bucks County, is receiving subscriptions for *The Liberian Churchman,* which carries news of the Liberian stations, including the Holy Cross Mission. It is a bi-monthly, and subscriptions are fifty cents a year.

The first unit of the new parish building of St. Giles Mission, Stonehurst, was turned over by the contractors on October 15th. Announcement is made that the congregation will use the basement for worship at the 11 A. M. service on November 4th.

The Men's Association of St. Clement's Parish, Twentieth and Cherry Streets, Philadelphia, which has been doing a most excellent work through several years, is to be reorganized on the basis of a Guild. The request came from the men. It will be known as the Guild of St. Joseph.

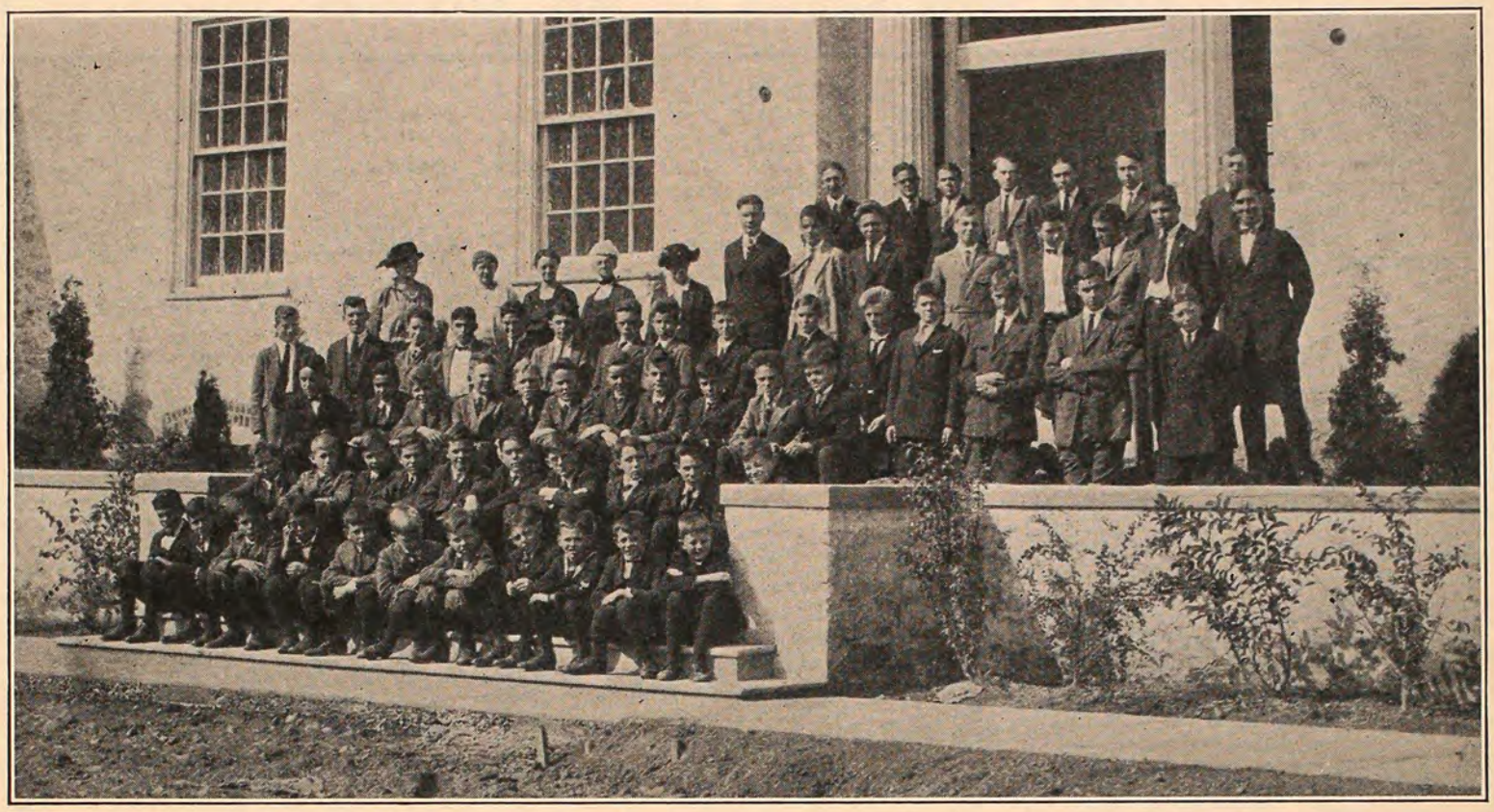
The vestry of Calvary Church, Conshohocken, has decided to establish a building fund for the erection of a building suitable for a gymnasium and other activities. The Fund will be in the hands of the vestry's Finance Committee, Mr. Reese P. Davis, Mr. William B. Read and Mr. Howard Wood.

Holy Apostles women gave the first of their series of Diocesan entertainments on Tuesday evening, October 9th, at Christ Church Hospital.

The Rev. C. F. Scofield, rector of St. James Church, Evansburg (Perkiomen), announces that a Mission Study Class, under the leadership of Deaconess Morris, will be organized to meet every Thursday afternoon at 2 o'clock. Japan will be the subject for study and the opportunity for Christian service there.

The North Philadelphia Sectional Meeting of the Brotherhood of St. Andrew was held the night of October 3rd in St. Simeon's Church. Chapters represented were St. Jude and The Nativity, St. Simeon's, Incarnation, Resurrection, St. Bartholomew's and St. Matthew's. Addresses were made by the Rev. Charles B. Dubell, Mr. F. G. Coggeshall, Mr. H. T. Shewell, Mr. Joseph A. Cuza, Mr. Frank H. Longshore, and Mr. Walter Christ.

The Church Farm School



A GROUP OF THE BOYS OF THE CHURCH FARM SCHOOL

This photograph was taken while the boys were grouped on the steps of Greystock Hall, which was the gift of Mrs. George C. Thomas. Included in the group are boys from the Home of the Good Shepherd at Rosemont, which recently was consolidated with the Church Farm School

A very happy consolidation of two church institutions has taken place the past summer in the merging of the Home of the Good Shepherd with the Church Farm School.

The Home of the Good Shepherd has existed as a diocesan institution for nearly fifty years, with a more or less varied history. The character of the work has changed several times, finally becoming a home for younger boys, between the ages of one to twelve years.

With the vision that has come to the Church of what it owes to young boys under its care, has come the realization of the value of vocational training, not only as a material asset, but as a very decided factor in the development of character. The Managers of the Home of the Good Shepherd felt that some arrangement must be made for the boys committed to their charge to have the opportunity of such development. However, the Home was not equipped for vocational training, so after a series of conferences with the Bishop and the Boards of the two institutions, it was decided that the Home of the Good Shepherd should close its doors and become a part of the Church Farm School.

The Church Farm School welcomed this arrangement, for it gave us the opportunity of establishing a Junior School. And now instead of being limited in admitting boys between the ages of twelve to fourteen, we can enter boys at the age of ten, who will be prepared, in what is known as the Junior School, to enter the Upper School, and who with the additional years of training and development will have a greater opportunity of becoming self-supporting, useful, Christian citizens.

The Church Farm School has also gained materially, as the Home of the Good Shepherd is building two cottages in which to house the Junior School. There also comes with the Home their endowment of over $100,000, the income of which will help maintain the School and at the same time form the basis of our contemplated endowment of $1,000,000.

The Boards of Managers of the two institutions have also combined, and those interested in the School feel that with so many active workers the future of the Church Farm School looks very bright.

The Main Building, Greystock Hall, the gift of Mrs. George C. Thomas, is not far from completion and is a very beautiful building in its simplicity; containing administrative offices, classrooms, library, chapel and assembly room, as well as living quarters for staff, mess hall, kitchen, storeroom and root cellar, boiler room and laundry, gymnasium and lockers, shoe shop and tailor shop; and isolated from all the rest, an infirmary.

The School has also made great strides academically in the past year, the staff now consisting of six instructors. We have recently received from the State Department of Public Instruction first-class rating, which means our certificate admits to any institution of learning in the State.

The boys lead a busy and happy life with their academic work, their vocational training, which is acquired through work on the farm and on the buildings, etc., and their athletics. We have an excellent football team and are booked for seven games this fall. The Headmaster has great faith in wholesome athletics as a factor in the development of boy life.

As a school there is nothing quite like the Church Farm School in the Church and its progress will be watched with much interest by those concerned in church work for boys.

Racine College, our Church college at Racine, Wisconsin, which has been closed for three years, is to be reopened this fall.

Another Japanese cornerstone laid, this time for the dormitory of St. Agnes' School, Kyoto, a $15,000 building made possible by a legacy from a member of Holy Trinity Church, Philadelphia.

Recruits and Parishes

By George G. Bartlett

Some months ago the Commission on Recruiting and Training for the Ministry, recently appointed by our Diocesan Executive Council, requested me to make a study of the record of our own Diocese, with the particular purpose of discovering how far our many congregations have been productive in the matter of recruits for the Ministry.

After some hesitancy I decided to choose a period of sixty years for my investigation, feeling that that was a long enough period to make possible legitimate comparisons, and feeling also that something might be learned by going back to the time of another great war.

Certain facts stand out as a result of this study thus far.

1. In the sixty years, from 1864 to 1923, barely one-half of the congregations of the diocese have furnished a single recruit a piece for the Ministry. The other half (or almost half) have been barren and sterile.

2. In these sixty years, only four of our parishes have produced as many ministers as they have used. In two cases, the balance is even: Holy Trinity, West Chester, has furnished five recruits and used five ministers; St. Paul's, Chester, has furnished three and used three. In two cases, the production has exceeded the demand. The Church of the Good Shepherd, Kensington, has produced four recruits and has apparently claimed the services of only two ministers. The Church of the Crucifixion has used nine ministers and given us twelve.

3. Apart from these four parishes the records, in every case, show an excess of demand over supply, and usually a heavy excess. In the diocese as a whole we have produced (or are now offering, for my figures perforce include the *postulants* and *candidates* of today) some 428 recruits in all during these sixty years —that is an average of about seven a year; and have in the same period called into service some 1270 clergyman. In a word, we appear to have used almost exactly three times the number of ministers whom we ourselves have produced.

I need hardly say that in making up my total figure, I have been careful to set aside from the reckoning the names of any clergymen resident in the diocese who seem not to have done regular and faithful duty within the period covered.

My figures have been based on official records of two kinds: (1) For the clergy and their duty I have relied on the printed information included in the Journals of the Diocesan Convention—examining these one by one. (2) For the recruits and their parochial affiliation, I have used the register of Postulants and Candidates, and the register of Ordinations to the Diaconate—both in the archives of the Bishop's office.

And it is only fair to add, in relation especially to the latter sources, that I have reason to believe that there is not a little inaccuracy, especially toward the beginning of the period studied. In those earlier years the Candidate's parish is often not recorded: in not a few cases, obviously, because he had come direct to the Bishop in the first instance. I have even found one omission of great personal interest to myself. My own father's name does not appear on the list of Candidates at all: yet he was a Candidate from Holy Trinity Church, under Phillips Brooks! Moreover, the record of his ordination gives his Christian name as Edwin instead of Edward!

So I am prepared to believe that local records and even personal recollections might do much to correct imperfect data and even to reverse, in some instances, the findings that I have reached in regard to parochial productivity.

It has occurred to me that it might prove of interest and even of real value, should the results of my study appear, section by section, in THE CHURCH NEWS. And with the approval of the editors, I shall hope to print these records, beginning probably with those of the Counties of Bucks and Chester, in succeeding issues. And I need hardly say that if at any point corrections can be furnished they will be gladly acknowledged in THE CHURCH NEWS, and incorporated in the final draft of the study, which I hope to hand over to the archives of the diocese.

SISTERS HOUSE AT ST. CLEMENTS MEMORIAL TO REV. J. J. SPONG

In the last issue of THE CHURCH NEWS announcement was made that the Sisters of the Holy Nativity had taken up work in St. Clement's Parish, this city, and would occupy a house at 110 North Woodstock Street, which had been purchased for that purpose by a parishioner.

In the recent issue of the parish paper of St. Clement's announcement is made that the house, with the complete improvements, and its entire furnishings, including a perfectly equipped Chapel, is the gift to St. Clement's Church from Mrs. J. J. Rowan Spong, of Ardmore, in loving memory of her husband, the late Rev. J. J. Spong, who was a very frequent visitor in the parish. In addition to the house and its full equipment, Mrs. Spong has given $10,000 as an endowment for the support of the Sisters.

WILL HELP BISHOP McKIM

The Trustees of the American Church Building Fund Commission have advised the Bishop of Tokyo that the Commission will stand behind him in reconstruction work to the limit of its ability; and that it will be in a position to consider a special emergency case if such should be presented at the November meeting of the Board. Several of the buildings which the Commission had helped to erect were completely destroyed.

The Trustees announced receipt from a communicant of the Church, of a gift of $25,000, to establish the Bishop Henry C. Potter Memorial Fund, a timely and most appreciated help to the Trustees in their efforts to augment the Permanent Fund. The Treasurer's report showed 19 loans made so far this year in the sum of $75,850, and 13 others promised in the sum of $40,000.

ST. JAMES, HESTONVILLE, GIVES RECEPTION TO RECTOR

The Rev. John M. Weber, of St. James' Church, Hestonville, Fifty-second and Market Streets, was given a reception by the vestry and congregation of this Parish, on Wednesday, September 26th. A large gathering of enthusiastic parishioners and friends crowded the Parish House to welcome their new rector. Seated on the platform with the new rector and his vestry were the clergy of neighboring Parishes in West Philadelphia. Addresses of welcome were delivered by the following: the Revs. J. J. Joyce Moore, Albert E. Clay, Joseph Manuel, Chas. W. Schiffer, D.D., Lloyd M. Smith, Samuel Clements, Granville Taylor and Chas. Steele. Their helpful and inspiring words were deeply appreciated by rector and people alike. Refreshments were served by the women, followed by a social hour.

The Rev. E. E. Durant, who was at St. Cyril's, Coatesville, is now at St. Luke's Mission, Convent Avenue and 141st Street, New York City.

The Rev. W. O. Bellis, assistant to the Rev. George C. Carter, at the Redeemer, Bryn Mawr, has accepted a call to St. John's Church, East Mauch Chunk, Bethlehem Diocese, taking charge October 14.

Mr. and Mrs. J. W. Marsh, who have belonged to St. Matthew's Church, Eighteenth Street and Girard Avenue, since they were little children, and who are among the best workers in the parish, were surprised with the gift of an automobile recently from a number of the members of the congregation. Mr. and Mrs. Marsh had moved to Narberth, and it looked as if the distance from St. Matthew's would compel them to leave. The Rev. C. Herbert Reese and members of the congregation decided to present the machine that distance would no longer stand as a likely reason for withdrawing.

St. Stephen's, Clifton Heights, recently observed its annual Harvest Home Festival, which was largely attended not only by parishioners but by residents of the community. The rector, the Rev. Oliver E. Newton, asked for a special Harvest Thank-Offering for parochial expenses. Special preachers were the Rev. William N. Parker, of Epiphany, Sherwood, and the Rev. F. E. Seymour, of St. Philip's, West Philadelphia.

The Rev. William V. Tunnel, of Howard University, was the principal speaker at the Rally Day services in St. Barnabas Church, Germantown. One of the features of the day was the presentation of $5000 donated by the congregation and by friends for the new parish house now being built.

General Casper H. Conrad, who was in charge of the return of all American soldiers from overseas immediately after the armistice and recently promoted to Inspector General of the Philippines, was the guest of honor at St. Matthew's parish house, Eighteenth Street and Girard Avenue, Friday night, October 12, when the Rev. and Mrs. C. Herbert Reese gave their annual reception to the congregation. General Conrad was Mr. Reese's commander during a part of the war in which the rector was a Chaplain.

THE REV. W. J. HAWTHORNE COMES TO THIS DIOCESE

The Rev. William J. Hawthorne, a native of Philadelphia, has resigned his rectorship of St. Peter's Episcopal Church in Akron, Ohio, to accept the rectorship of St. Luke's Episcopal Church, Huntingdon and E Streets, Kensington, this city. Mr. Hawthorne will take charge of St. Luke's, Kensington, November 1. Philadelphia was Mr. Hawthorne's birthplace, but virtually his entire ministry has been elsewhere. He has held rectorships in a number of cities in Ohio.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

Seven or eight copies of the old Hutchins Hymnal in usable condition would be much appreciated at Emmanuel Mission, Quakertown, Bucks County, Pa. Address Rev. Wm. J. Wilkie, Lansdale, Pa.

A Missionary Priest going to the Missionary District of Eastern Oregon from the Diocese of Pennsylvania to take charge of a new church needs cruets and a wafer box. Can any Parish help him? This Department will put you in touch with the Missionary.

The Rev. Walter C. Pugh, St. Giles, Stonehurst, would appreciate the gift of any kind of pews for use in the Parish House.

A churchwoman has a small parlor organ she is willing to put in good condition and donate to a Mission. Apply Exchange Bureau.

Two Lectern Bibles in good condition are available as a gift from one of our clergy to any Mission. Apply Exchange Bureau.

ACKNOWLEDGMENTS

Mrs. Louise Stockton Emory, of Phoenixville, who requested through the Exchange Bureau Department of THE CHURCH NEWS a donation of a cabinet organ for the Hungarian Church in Phoenixville, acknowledges the receipt of two, one from Miss Marthan Greaves, of Grace Church, Mt. Airy, and the other from the Rev. Thomas Hubert-Jones, St. Bartholomew's, Wissinoming. Mrs. Emory says she will be able to use both and on behalf of the Hungarian congregation expresses appreciation to the donors.

The Rev. A. E. Henry, in charge of Ascension Mission at West Chester, expresses his thankfulness for the donation of a large Bible.

Four Japanese graduates of St. Paul's, Tokyo, and the Central Theological School, Tokyo, were recently ordained Deacons by Bishop McKim.

ANNUAL SUNDAY SCHOOL INSTITUTE

The Annual Sunday School Institute of the Sunday School Association of the Diocese was held in St. James' Parish House on Monday afternoon and evening, October 15th.

In every way it was the best Institute in many years. Attendance was larger, the program was more helpful and inspiring. Results undoubtedly will be seen in greater enthusiasm for the work of Religious Education in the Diocese.

Bishop Garland in welcoming the Institute, said: "The most optimistic sign for the future is the large number of men who are beginning to take an interest in Church work. They can best aid the cause of Christianity by devoting their time to the Church Schools, the training ground of the coming generation . . . . It is important that teachers learn something of the home life of their pupils, in order that they may understand the conditions with which they have to contend. . . . "

The Rev. W. A. Jonnard, of the Province of Sewanee, spoke most graphically on the Church School Service League.

The Rev. Robert S. Chalmers, of St. Mark's Church, Toledo, Ohio, gave an inspiring address on "What is the Objective in Religious Education?" He said, "The Church stands as God's eternal trust in man. Religious Education sets God in Christ constantly before the child." Mr. Chalmers urged the importance of strong pastoral influence on young married people, particularly at the time of the birth of a child, when parents are most suceptible to suggestions for the proper nurture of children. The Rev. Charles Breck Ackley, of St. Mary's Church, New York, spoke on "Do American Moral Standards need Retuning?" Supper was served to nearly 200 in St. James' cafeteria.

The following officers were re-elected: President, Rev. L. N. Caley, D.D.; Vice-President, Mr. George W. Jacobs; Secretary, Mr. Clarence K. Klink; Treasurer, Mr. J. Lee Patton. The Rev. George H. Toop, Mr. Patton and Miss Lily Cheston were elected to the Department of Religious Education, subject to the confirmation of the Executive Council.

Teacher Training Certificates were awarded to the following: Clarence C. Brinton, St. Luke's, Germantown; Anna Creighton, St. Mark's, Frankford; Fanny P. Eady, Our Saviour, Jenkintown; Mary W. Farr, St. Luke's, Germantown; Margaret G. Kent, St. Luke's, Germantown; George D. Lewis, St. Simon Cyrenian; Elizabeth and Mary Reynolds, Free Church of St. John, and Emma Warmsley, St. Luke's, Germantown.

STUDY NUMBER 2 RELATIVE TO QUOTAS

Previous Deficiencies May Be Overcome by Special Effort on the Part of the 106 Parishes Involved

In the October issue of THE CHURCH NEWS, a table was printed showing that fifty-nine Parishes exceeded their proportionate share of contributions for Maintenance of Diocesan and General Missionary Work during the last two years of the past triennium. To this number should have been added in Group B Calvary Church, Germantown, whose omission was an error. These sixty Parishes gave approximately $63,000 in excess of their mathematically calculated share of actual maintenance costs.

This article is intended to indicate the fact that 106 Parishes and Missions were, during the same period, unable to contribute their mathematical share by the amount of approximately $158,000. In view of the proven ability to give generously on the part of some, and the serious needs of the missionary work, a great endeavor must be made to encourage these 106 Parishes to special effort.

Without giving the exact amounts for each Parish entering into the total of $158,000, it seems necessary, for this study, to give the following groupings:

(a) Parishes whose contributions toward Maintenance-costs were more than $5000 behind in 1921-1922.

Mediator, Church of The Saviour, St. James, Philadelphia; St. Luke and the Epiphany, St. Mark's, St. Mark's, Frankford; St. Paul's, Overbrook; St. Stephen's, Philadelphia.

(b) Parishes over $2500 behind.

Annunciation, Epiphany, Germantown; Grace, Mt. Airy; St. Clement's, St. Luke's, Germantown; St. Mary's, West Philadelphia; St. Paul's, Cheltenham; St. Peter's, Germantown; St. Timothy's, Roxborough.

(c) Parishes approximately $2000 behind.

Epiphany, Sherwood; Good Samaritan, Paoli; St. Andrew's, West Phila.; St. John's Free Church, St. Jude and the Nativity, St. Mary's, Ardmore; St. Mary's, Wayne; St. Paul's Memorial.

(d) Parishes approximately $1500 behind.

Holy Trinity, Redeemer, Bryn Mawr; St. David's, Manayunk; Valley Forge Chapel.

(e) Parishes approximately $1000 behind.

Advocate, Covenant, Good Shepherd, Rosemont; Holy Trinity, West Chester; St. Alban's, Olney; St. Bartholomew's, Lehigh Avenue; St. George's, West Phila.; St. John's, Norristown; St. John Evangelist, Lansdowne; St. Simeon's, St. Simon the Cyrenian, Trinity, Ambler.

(f) Parishes between $400 and $900 behind.

All Saints', Norristown; Calvary, West Phila.; Christ Church Chapel, Christ, Franklinville; Christ, Germantown; Christ, Ridley Park; Crucifixion, Good Shepherd, Kensington; Grace, West Phila.; Incarnation, Resurrection, Zion, St. Augustine's, St. Barnabas', Germantown; St. Elisabeth's, St. George's, Richmond; St. James', Bristol; St. James', Kingsessing; St. James the Less, St. John the Divine, St. Luke's, Kensington; St. Martin's, Oak Lane; St. Martin's, Radnor; St. Matthew's, St. Paul's, Doylestown; St. Peter's, Weldon; St. Stephen's, Bridesburg; St. Stephen's, Wissahickon; St. Thomas', Phila.

(g) Parishes $100 to $400 behind.

All Saints', Moyamensing; Atonement, West Phila.; Christ Church, Media; Emmanuel, Kensington; Epiphany, Royersford; Good Shepherd, Germantown; Holy Comforter, Holy Communion, Holy Innocence, Tacony; Holy Nativity, Rockledge; Holy Trinity Memorial, House of Prayer, Branchtown; Incarnation, Drexel Hill; Phillip Brooks Memorial, Redemption, St. Alban's, Roxborough; St. Barnabas, Kensington; St. David's, Radnor; St. John's, Cynwyd; St. John Baptist, Germantown; St. John the Evangelist, St. Luke's, Bustleton; St. Matthias, St. Monica's, St. Nathanael's, Trinity, Coatesville; Trinity, Collingdale.

(h) Parishes less than $100 behind.

Atonement, Morton; Emmanuel, Holmesburg; Holy Sacrament, Highland Park; Messiah, Port Richmond; St. James', Downingtown; St. James', Hestonville; St. James', Prospect Park; St. Stephen's, Norwood; Trinity, Swarthmore.

MISSIONARY SUPPORT FOR ITEMS INCLUDED IN MAINTENANCE BUDGET

The National Council was faced with the necessity of borrowing money in the name of the Church to make good the 1922 Missionary Budget deficit. In order that the Diocese of Pennsylvania may do its share to relieve the National Council of a similar necessity in the future, and to avoid retrenchment of present missionary endeavor, approximately $158,000 additional to what has been the normal contribution of the past two years should be raised. (This would enable Parishes contributing more than their share for Maintenance to apply the surplus to forward work.) It may be of interest to note just what this figure represents translated into terms of existing Budget items for the already-established missionary work of the Church.

For example, the twenty Church hospitals in the missionary fields receive in all about $65,726 to supplement their own earnings and local income. The entire work of the Diocese of Anking, China, receives an appropriation of $81,678, and the Missionary District of Alaska receives an appropriation of $75,520; these two together making a total approximating the deficiency in the givings of the Diocese of Pennsylvania.

The entire appropriation to the Philippines is $108,734, to Honolulu $34,200, and to Haiti $15,360, so that these three missionary districts have an appropriation just about equal to our deficiency. Surely this is a serious matter.

But of greater significance is the translation of this figure into terms of the support of living workers. The appropriation for twenty-nine missionary Bishops, their salaries and expenses, amounts to $134,000; of the 3000 workers supported by the Church on the mission fields, fifty American workers at approximately $2000 each, and fifty native workers at approximately $1000 each, would have to be withdrawn from the field if our deficiency is not made up.

How could $158,000 be interpreted in terms of actual requirements in the mission fields?

(a) Stipends of eight missionary Bishops at $5,000	$40,000
(b) Stipends of nine American missionaries and expenses of their work at $2,500	22,500
(c) The support of eight missionary hospitals	16,000
(d) The support of four missionary schools at $1,500	6,000
(e) The support of twelve native workers at $1,000	12,000
(f) The support of work in 29 mission stations at $500	14,500
(g) The support of special features of work in 27 mission stations at $300	8,100
(h) Nine contributions for particular Budget items at $75	675

If the 106 Parishes whose contributions to the missionary work do not yet equal their quotas could assume the responsibility for the support of some one or other of these items representing amounts corresponding to the deficiency in their individual givings, approximately $118,000 would be raised. The further sum needed, amounting to $40,000 could likewise be interpreted in terms of actual work and living workers and might be raised in those Parishes where increased interest is particularly manifested.

Rev. Samuel Upjohn Resigns St. Luke's After 40 Years Loyal Service

The resignation of the Rev. Samuel Upjohn, D.D., as Rector of St. Luke's, Germantown, was read to the congregation of that church at the morning service of Sunday, October 14th. It is to take effect on the first Sunday in Advent, December 2nd, the anniversary of the day Doctor Upjohn took charge of St. Luke's forty years ago.

After the resignation goes into effect Doctor Upjohn will become rector emeritus of St. Luke's. At the same service at which Doctor Upjohn's resignation was read a letter accepting the resignation was also read. It was signed by the Wardens and Vestry

The rector's letter of resignation to the Warden and Vestry said:

"Gentlemen—It is with feelings of profound concern that I address you on this occasion. I beg to hand you herewith my resignation as rector of St. Luke's Church, Germantown, Philadelphia, to take effect on the first Sunday in Advent, December 2, 1923.

"Under the providence of Almighty God, on the date named my rectorship of this Parish will have completed the term of forty years, which I recognize as a ministry of unusual length, and one greatly favored by Him, under whom I have served—all too unworthily, as 'the minister of Christ and a steward of the mysteries of God.'

"It would be impossible, and indeed unsuitable for me to attempt to give expression to the thoughts and feelings which I experience as I write this letter and read it to you.

"It is enough to intimate how significant the history of this period has been to us in many of its aspects—ranging through matters ecclesiastical, parochial and personal; this also I may say involves a weight of obligation and gratitude on my part to the Wardens and Vestrymen and to the people of St. Luke's which it would be difficult for me worthily to estimate or express.

"Praying for the continuance of the good will and loving kindness of God and our Saviour upon our beloved Parish, and upon us all, I beg to sign myself.

"Your devoted friend and servant,

"SAMUEL UPJOHN."

The letter sent to Doctor Upjohn signed by the Wardens and Vestry read:

"Rev. and Dear Sir: In compliance with your request, we accept, with profound regret, your resignation tendered on June 2, 1923. In doing so we desire to express our love for you and our appreciation of your long and faithful service.

"To record in detail all that you have done in a material way for the advancement of the Parish during the forty years would be impossible here, but the fine group of buildings stands today as a monument to your wise forethought and judgment, as does also the establishment of the Permanent Fund of St. Luke's Church, devised by you for the endowment of the Parish, and which since 1901 has been in active operation by the accumulation of ten thousand dollar series, and which this year, under the favor of God has reached the sum of $100,000.

"This however, for the material welfare of the Parish may be said to be little compared with the spiritual growth which has been nurtured under your guidance, for without the spiritual the material would not have been possible.

"Firm in the 'faith once delivered to the saints' you have stood forth boldly as a champion of 'the Church of the Living God, the pillar and ground of the truth.' No attack upon Her doctrine or order but has found you fighting valiantly in Her defense as a faithful soldier and servant of Jesus Christ.

"You have given us the best part of your life; your one interest has been the welfare of the Parish; you have taught us what the spiritual life is, and you have opened to all who have followed your leadership a way that 'leads us daily nearer God.'

"Only those to whom you have ministered in times of sickness and sorrow know the depths of your love and devotion. Many a weary and burdened soul have you consoled and comforted in times of affliction. Truly we have been blessed in your rectorship, and our hearts go out in thanksgiving to Almighty God for your life and service.

"May your remaining years be free from anxiety, and may you in peace and happiness live to see the work which you have built up and enlarged, grow and bring forth fruit in abundance, knowing that though your rectorship is over you will continue to live in the hearts of your people as their guide and their friend, a faithful 'steward of the mysteries of God.'"

Prior to coming to St. Luke's, Doctor Upjohn, served for sixteen years as rector of St. Mark's, in Augusta, Me., and before that he was curate for a year and a half at St. James' in New London, Conn. The latter church was built by Doctor Upjohn's father, the late Richard Upjohn, who was the first president of the American Institute of Architects, New York.

Doctor Upjohn was born in Brooklyn, N. Y., March 23, 1842. He was ordained a Deacon in 1866 and a Priest in 1867 at St. James' in New London.

THE REV. MR. MERYWEATHER TO GO TO EASTERN OREGON

The Rev. Thomas A. Meryweather, rector of St. Barnabas Church, Kensington, has resigned his charge, and with Bishop Rhinelander's consent, has volunteered for missionary work in Eastern Oregon under Bishop Remington. He will be stationed at Klamath Falls, in the center of a large lumber district, and assumes his new duties on December 1.

Mr. Meryweather was born in Roxborough. His grandparents were among the founders of St. Timothy's Church. There he spent his youth. He is a graduate of the Episcopal Academy. After leaving school he was employed in the Midvale Steel Works and subsequently became secretary of the Lighthouse Boys' Club in Kensington.

Studying for the ministry at the General Theological Seminary when America entered the World War, he left his studies and enlisted in Troop L, First Penna. Cavalry. He served overseas in Co. L, 109th Infantry and Co. F, 111th Infantry, and saw considerable fighting and was promoted to First Lieutenant. In September, 1918, he was wounded.

Discharged from the army in May, 1919, he resumed his studies, and in 1920 was assigned to the missions at Yardley and Dolington. On Trinity Sunday, 1921, he was ordained to the priesthood. April, 1922, he was elected rector of St. Barnabas after two years' work in the Bucks County missions.

THE REV. ROBERT M. BECKETT

Funeral services were held in Trinity Mission, Cheltenham, on Thursday, October 18, for the Rev. Robert Magee Beckett, priest-in-charge of that Mission, who died on the previous Monday night at his home following an operation. Interment was in Gulph Mills cemetery.

Mr. Beckett graduated from St. Stephen's College and from the Philadelphia Divinity School. In 1909, just after being made a Deacon, he was at the consecration of Bishop Thomas, who had been one of his instructors in the Divinity School. Bishop Thomas in his consecration address appealed for helpers in Wyoming, and Mr. Magee was the first to volunteer. He was stationed at Jackson's Hole, then a wild section of Wyoming. Bishop Thomas ordained him to the priesthood.

After some years of service under Bishop Thomas, he came to the Gulph Mills Mission in this Diocese, and about four years ago was transferred to Trinity. He was forty-three years old at the time of his death. Mr. Magee is survived by a widow.

Parish or Mission	Amounts Paid First Nine Months, 1923				Apportionment First Eight Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
St. Clement's	$2,581.47	$510.00	$72.25	$3,163.72	$9,064.28	$5,369.28
St. Cyprian's, Elmwood	5.00	.....	.....	5.00	6.36	3.80
St. David's, Manayunk	763.27	.....	.....	763.27	1,124.24	665.96
St. Elisabeth's	110.60	.....	.....	110.60	640.20	379.24
St. Gabriel's, Feltonville	393.95	.....	18.73	412.68	21.04	12.48
St. George's, Richmond	318.63	2.00	.....	320.63	796.52	471.84
St. George's, Venango	101.57	.....	.....	101.57	24.00	14.24
St. George's, West Philadelphia	263.74	.....	22.07	285.81	932.84	552.56
St. Giles', Stonehurst	131.48	2.50	2.00	135.98	41.88	24.80
St. James', Philadelphia	5,271.70	33.00	180.03	5,484.73	19,176.80	11,359.48
St. James', Hestonville	482.72	.....	.....	482.72	594.96	352.40
St. James', Kingsessing	431.14	6.00	10.00	447.14	920.88	545.48
St. James the Less	587.42	.....	.....	587.42	1,430.36	847.28
St. John Baptist	73.20	.....	.....	73.20	440.24	260.76
St. John's Chrysostom	270.61	.....	.....	270.61	290.48	172.08
St. John the Divine	96.72	.....	.....	96.72	20.92	12.40
St. John the Evangelist	435.83	.....	.....	435.83	236.80	140.28
St. John's Free	792.75	.....	.....	792.75	870.84	515.84
St. Jude and the Nativity	423.41	1.00	10.00	434.41	1,844.20	1,092.44
St. Luke's, Germantown	4,470.32	1,192.87	30.00	5,693.19	6,822.64	4,041.44
St. Luke's, Kensington	615.00	.....	.....	615.00	1,487.48	881.12
St. Luke's, Bustleton	272.35	.....	.....	272.35	180.60	106.96
St. Luke and the Epiphany	2,547.71	.....	210.03	2,757.74	12,964.68	7,679.72
St. Mark's, Philadelphia	8,524.60	503.00	354.00	9,381.60	11,370.76	6,735.56
St. Mark's, Frankford	1,848.08	.....	84.32	1,932.40	2,754.28	1,631.52
St. Martin's, Oak Lane	765.66	.....	.....	765.66	1,218.60	721.84
St. Martin's-in-the-Fields	24,773.88	15.00	539.81	25,328.69	8,400.76	4,976.24
St. Mary's, Hamilton Village	1,351.68	.....	7.00	1,358.68	5,040.24	2,985.64
St. Mary of the Annunciation	.....	.....	.....	.....	4.20	2.48
St. Matthew's, Francisville	3,456.29	60.00	33.25	3,549.54	4,030.32	2,387.40
St. Matthias	933.99	20.50	35.00	989.49	1,784.76	1,057.24
St. Michael's, Germantown	2,869.05	.....	83.83	2,952.88	2,945.72	1,744.92
St. Michael's and All Angels	107.40	.....	.....	107.40	175.36	103.88
St. Monica's	250.00	.....	.....	250.00	228.80	135.52
St. Nathanael's	277.70	.....	.....	277.70	922.28	546.32
St. Paul's, Aramingo	987.66	.....	5.00	992.66	774.60	458.84
St. Paul's, Chestnut Hill	16,867.97	202.00	828.07	17,898.04	9,442.84	5,593.52
St. Paul's Memorial	1,050.52	.....	1.00	1,051.52	1,201.84	711.92
St. Paul's, Overbrook	4,768.36	.....	35.00	4,803.36	8,541.84	5,059.80
St. Peter's, Philadelphia	5,945.51	2,792.30	288.65	9,026.46	9,064.28	5,369.28
St. Peter's, Germantown	3,369.76	.....	3.00	3,372.76	7,375.60	4,369.00
St. Philip's, Philadelphia	2,977.12	29.00	176.10	3,182.22	2,179.32	1,290.96
St. Sauveur	4.25	.....	.....	4.25	172.72	102.32
St. Simeon's, Philadelphia	583.76	.....	.....	583.76	1,646.12	975.08
St. Simon the Cyrenian	958.01	.....	.....	958.01	1,492.56	884.12
St. Stephen's, Philadelphia	2,720.34	.....	20.32	2,740.66	8,976.32	5,317.20
St. Stephen's, Bridesburg	98.15	.....	.....	98.15	566.72	335.72
St. Stephen's, Wissahickon	399.24	.....	.....	399.24	797.40	472.36
St. Thomas', Philadelphia	23.00	.....	1.00	24.00	375.04	222.16
St. Timothy's, Roxborough	1,507.62	.....	.....	1,507.62	2,329.96	1,380.16
St. Titus, Elmwood	51.25	.....	.....	51.25	72.76	43.12
The Saviour, West Philadelphia	4,463.34	3.00	780.00	5,246.34	9,538.48	5,650.20
Transfiguration	.....	.....	.....	.....	226.92	134.44
Transfiguration Mission	39.94	.....	.....	39.94	10.48	6.20
Trinity, Oxford	289.51	.....	.....	289.51	1,108.92	656.88
Trinity Chapel, Crescentville	370.61	.....	.....	370.61	125.60	74.40
Zion, Southwark	733.93	.....	.....	733.93	272.60	161.48

DIOCESE OF PENNSYLVANIA

List of Parishes and Missions Showing Amounts Paid as Compared with Apportionment for First Nine Months, 1923

Parish or Mission	Amounts Paid First Nine Months, 1923				Apportionment First Eight Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
IN PHILADELPHIA						
Advocate	$1,116.66	$121.22	$45.00	$1,282.88	$2,369.52	$1,402.16
All Saints', Moyamensing	1,948.26	.....	.....	1,948.26	989.96	586.40
All Saints', Torresdale	1,410.57	15.00	96.27	1,521.84	927.60	549.48
All Souls'	150.00	.....	.....	150.00	198.24	117.44
Annunciation	230.66	.....	.....	230.66	1,487.88	881.36
Atonement	3,577.01	.....	.....	3,577.01	2,831.52	1,677.28
Calvary, Northern Liberties	211.39	.....	6.01	217.40	704.16	417.12
Calvary, Germantown	4,252.73	35.00	100.00	4,387.73	6,806.24	4,031.72
Christ	9,098.69	18.00	139.36	9,256.05	3,586.76	2,124.64
Christ Church Chapel	157.76	2.00	6.00	165.76	1,465.08	867.84
Christ Church Hospital Chapel	52.08	.....	3.00	55.08	.....	.....
Christ, Franklinville	173.95	.....	.....	173.95	716.04	424.16
Christ, Germantown	2,920.57	.....	79.67	3,000.24	3,420.32	2,026.04
Covenant	485.17	10.00	3.00	498.17	1,940.32	1,149.36
Crucifixion	290.65	.....	.....	290.65	396.88	235.08
Emmanuel, Holmesburg	299.59	.....	4.00	303.59	655.56	388.32
Emmanuel, Kensington	25.00	.....	.....	25.00	492.40	291.68
Epiphany, Germantown	298.40	.....	.....	298.40	2,552.08	1,511.76
Epiphany, Sherwood	2,108.30	25.00	.....	2,133.30	1,152.56	682.72
Gloria Dei	1,760.06	.....	.....	1,760.06	2,013.64	1,192.80
Good Shepherd, Germantown	234.65	5.00	13.50	253.15	125.60	74.40
Good Shepherd, Kensington	316.88	.....	.....	316.88	693.96	411.08
Grace, Mt. Airy	5,182.02	.....	116.05	5,298.07	6,520.28	3,862.36
Grace, West Philadelphia	311.44	4.00	8.00	323.44	2,016.56	1,194.52
Holy Apostles	12,097.55	.....	189.39	12,286.94	11,370.76	6,735.56
Holy Comforter	131.95	.....	.....	131.95	722.52	428.00
Holy Comforter Memorial	623.20	.....	.....	623.20	569.28	337.24
Holy Communion	1,268.02	.....	23.00	1,291.02	1,306.56	773.96
Holy Innocents, Tacony	656.82	.....	7.60	664.42	602.04	356.60
Holy Trinity	9,795.73	110.00	389.37	10,295.10	13,522.76	8,010.32
Holy Trinity Memorial Chapel	1,029.53	.....	44.70	1,074.23	912.36	540.44
House of Prayer	505.09	.....	.....	505.09	205.08	121.48
Incarnation	1,082.03	.....	11.00	1,093.03	2,902.32	1,719.20
L'Emmanuello	57.31	.....	.....	57.31	90.64	53.68
Mediator	3,709.50	.....	70.19	3,779.69	3,661.44	2,168.88
Messiah, Port Richmond	62.25	.....	.....	62.25	185.52	109.88
Phillips Brooks Memorial Chapel	401.36	.....	.....	401.36	237.44	140.64
Prince of Peace	1,554.78	.....	10.00	1,564.78	1,518.72	899.64
Pro-Cathedral of St. Mary	1,515.27	5.00	16.19	1,536.46	1,902.80	1,127.12
Redeemer (Polish)	.....	.....	.....	.....	10.48	6.20
Redemption	1,217.08	.....	.....	1,217.08	1,584.48	938.56
Resurrection	2,207.81	.....	69.82	2,277.63	2,081.48	1,233.00
St. Alban's, Olney	84.82	.....	.....	84.82	843.16	499.48
St. Alban's, Roxborough	107.20	.....	2.50	109.70	215.48	127.64
St. Ambrose	382.65	.....	7.90	390.55	402.20	238.24
St. Andrew's, Philadelphia	115.00	.....	50.00	165.00	.....	.....
St. Andrew's, West Philadelphia	516.79	.....	27.61	544.40	2,685.36	1,590.68
St. Augustine's	168.66	.....	.....	168.66	600.56	355.76
St. Barnabas, Germantown	297.50	.....	5.00	302.50	224.20	132.80
St. Barnabas, Kensington	175.00	.....	.....	175.00	704.16	417.12
St. Barnabas, West Philadelphia	853.56	.....	.....	853.56	614.16	363.80
St. Bartholomew's	.....	.....	.....	.....	497.00	294.40
St. Bartholomew's, Wissinoming	448.65	.....	.....	448.65	177.92	105.40

Parish or Mission	Amounts Paid First Nine Months, 1923				Apportionment First Eight Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
Norwood, St. Stephen's	$201.51	.....	.....	$201.51	$278.24	$164.80
Oaks, St. Paul's	193.83	.....	.....	193.83	101.24	59.96
Oxford, St. Andrew's	.....	.....	.....	.....	10.48	6.20
Paoli, Good Samaritan	1,905.43	.....	.....	1,905.43	3,128.60	1,853.28
Parkesburg, Ascension	115.30	.....	.....	115.30	60.08	35.60
Phoenixville, Hungarian Church	10.00	.....	.....	10.00	.....	.....
Phoenixville, St. Peter's	1,987.93	$23.00	$8.00	2,018.93	1,940.92	1,149.72
Pottstown, Christ	857.36	.....	.....	857.36	608.00	360.16
Prospect Park, St. James'	275.56	.....	.....	275.56	201.92	119.60
Quakertown, Emmanuel	130.66	.....	.....	130.66	18.72	11.08
Radnor, St. David's	1,473.11	.....	34.09	1,507.20	761.24	450.92
Radnor, St. Martin's	864.96	.....	17.00	881.96	1,428.64	846.24
Ridley Park, Christ	1,392.66	.....	.....	1,392.66	772.08	457.36
Rockdale, Calvary	429.35	.....	66.31	495.66	183.88	108.92
Rockledge, Holy Nativity	257.00	5.00	255.17	517.17	642.00	380.28
Rosemont, Good Shepherd	3,774.16	25.00	60.00	3,859.16	6,038.96	3,577.20
Royersford, Epiphany	15.00	.....	.....	15.00	99.16	58.76
Somerton, St. Andrew's	.....	.....	.....	.....	4.88	2.88
Southampton, St. Columba's	133.21	.....	12.13	145.34	13.40	7.92
Swarthmore, Trinity	41.95	.....	23.55	65.50	256.32	151.84
Upper Merion, Christ	650.00	.....	.....	650.00	472.88	280.12
Valley Forge, Washington Mem. Chapel	388.31	.....	25.59	413.90	506.72	300.16
Warwick, St. Mary's	20.24	.....	.....	20.24	17.44	10.32
Wayne, St. Mary's Memorial	2,118.10	25.00	60.00	2,203.10	4,062.08	2,406.20
Weldon, St. Peter's	233.91	.....	.....	233.91	265.92	157.52
West Chester, Ascension Mission	3.00	.....	.....	3.00	10.48	6.20
West Chester, Holy Trinity	636.05	.....	.....	636.05	1,938.20	1,148.08
West Manayunk, St. Andrew's	80.00	.....	.....	80.00	31.40	18.60
West Whiteland, St. Paul's	376.66	.....	11.82	388.48	188.28	111.56
Whitemarsh, St. Thomas'	3,205.84	44.00	40.50	3,290.34	1,217.92	721.44
Willow Grove, St. Anne's	96.46	.....	2.00	98.46	127.84	75.72
Wyncote, All Hallows	1,152.61	5.00	12.00	1,169.61	1,465.64	868.16
Wynnewood, All Saints'	1,826.46	10.00	52.28	1,888.74	660.84	391.48
Yardley, St. Andrew's	123.49	.....	.....	123.49	63.16	37.40
Total Parish Givings	$250,240.69	$6,506.09	$6,960.54	$263,707.32	.....	.....
Miscellaneous	3,722.23	5,056.82	31,344.00	40,123.05	.....	.....
Grand Total	$253,962.92	$11,562.91	$38,304.54	$303,830.37	$329,711.60	$195,306.92

Note.—Contributions for Building Funds will not be credited until December.

SUMMARY FOR FIRST NINE MONTHS

Apportionment for Maintenance	$329,711.60
Apportionment for Forward Work	195,306.92
Total givings applying on apportionment	265,525.83

DIOCESAN LIBRARY NOTES

The books received at the Library last month are mostly Convention Reports from other Dioceses, including the Diocese of Connecticut, the Diocese of Albany, the Diocese of Washington.

We have also the Report of the Philadelphia Municipal Court for 1922, giving some interesting statistics of the Juvenile and other branches of the Municipal Court.

Other gifts and their donors follow:

The Church's Treasurers—Rev. T. W. Kretschmann. A history of the Orphans' Home, etc., of the Lutheran Church in Philadelphia. This is well bound and illustrated.

Reminiscences—Bishop Clark of Rhode Island. A very interesting autobiography of the late Bishop Clark. Presented by Rev. Mr. Fletcher Clark, a nephew of Bishop Clark.

Reservation—Addresses by the Bishop of Oxford and others. Presented to the Library by Rev. F. A. Warden.

Miss Matlack has kindly offered her *Forum Magazine* for use on the Library table. This and the *Survey*, given in the spring, are the latest additions to the periodicals.

Among the Church papers, the weekly letter of the "Chapel of the Mediator" has been recently added.

COURT SUSTAINS PASTOR

In consequence of an order of court issued to the Hungarian Reformed Church at Phoenixville, a special election was recently held, which resulted in a complete victory for the pastor, Mr. Kovachy, and the sustaining of the affiliation of that congregation with our own episcopal authorities. Volunteer workers are greatly needed for the Hungarian Sunday School, to which they would be cordially welcomed and in which they could do a most useful work.

Parish or Mission	Amounts Paid First Nine Months, 1923				Apportionment First Eight Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
OUTSIDE PHILADELPHIA						
Ambler, Trinity Memorial	$100.00	.....	.....	$100.00	$931.00	$551.48
Andalusia, Redeemer	339.51	.....	$35.00	374.51	125.60	74.40
Ardmore, St. Mary's	3,563.43	$30.00	86.32	3,679.75	2,889.32	1,711.52
Bala, St. Asaph's	3,010.02	30.00	67.10	3,107.12	3,231.68	1,914.32
Bristol, St. James'	361.19	.....	.....	361.19	152.88	90.56
Bryn Mawr, Holy Cross Chapel	.....	.....	.....	.....	20.92	12.40
Bryn Mawr, Redeemer	5,027.99	510.00	353.22	5,891.21	8,092.79	4,793.80
Buckingham, Trinity	25.50	.....	.....	25.50	86.76	51.40
Center Hill, Trinity	18.46	.....	.....	18.46	.48	.28
Chadd's Ford, St. Luke's	25.23	.....	.....	25.23	4.20	2.48
Cheltenham, St. Paul's	1,337.15	35.00	25.00	1,397.15	4,337.88	2,569.60
Cheltenham, Trinity	122.81	.....	.....	122.81	50.36	29.84
Chester, St. Luke's	177.02	.....	.....	177.02	165.64	98.12
Chester, St. Mary's Mission	146.10	.....	.....	146.10	11.48	6.80
Chester, St. Paul's	2,925.11	.....	.....	2,925.11	3,367.16	1,994.56
Clifton Heights, St. Stephen's	518.18	.....	.....	518.18	116.84	69.20
Coatesville, St. Cyril's	5.00	.....	.....	5.00	10.48	6.20
Coatesville, Trinity	477.19	10.00	.....	487.19	728.32	431.40
Collingdale, Trinity	103.96	.....	.....	103.96	265.92	157.52
Compass, St. John's	10.83	.....	.....	10.83	17.44	10.32
Concord, St. John's	85.25	.....	19.16	104.41	18.40	10.92
Conshohocken, Calvary	2,200.52	.....	.....	2,200.52	2,422.88	1,435.20
Cynwyd, St. John's	1,261.50	.....	.....	1,261.50	1,090.32	645.84
Darby, All Saints'	370.60	.....	56.00	426.60	323.88	191.84
Dolington, St. Wilfred's	.....	.....	.....	.....	.80	.48
Downingtown, St. James'	506.05	.....	.....	506.05	289.20	171.32
Doylestown, St. Paul's	73.72	.....	.....	73.72	402.20	238.24
Drexel Hill, Incarnation	225.00	.....	.....	225.00	62.80	37.20
Eddington, Christ	37.00	.....	.....	37.00	192.20	113.84
Eddystone, St. Luke's	22.00	.....	.....	22.00	25.56	15.12
Edgely, St. Paul's Chapel	64.06	.....	25.00	89.06	10.48	6.20
Essington, St. John the Evangelist	140.38	.....	.....	140.38	20.92	12.40
Evansburg, St. James'	21.86	.....	.....	21.86	31.32	18.56
Fallsington, All Saints'	19.72	.....	.....	19.72	17.20	10.20
Feasterville, Feasterville Mission	19.75	.....	.....	19.75	14.64	8.68
Gulph Mills, Trinity	15.08	.....	.....	15.08	47.16	27.92
Gwynedd, Messiah	902.59	.....	18.44	921.03	1,095.44	648.92
Great Valley, St. Peter's	7.09	.....	.....	7.09	69.44	41.16
Hatboro, Advent	274.15	5.00	.....	279.15	176.60	104.60
Highland Park, Holy Sacrament	176.00	.....	.....	176.00	205.80	121.92
Honey Brook, St. Mark's	35.12	.....	.....	35.12	60.08	35.60
Hulmeville, Grace	77.77	.....	.....	77.77	13.28	7.88
Ithan, St. Martin's Chapel	45.93	.....	.....	45.93	41.88	24.80
Jenkintown, Our Saviour	3,023.01	5.00	99.20	3,127.21	3,997.76	2,368.12
Kelton, St. John's	50.10	.....	.....	50.10	8.16	4.84
Kennett Square, Advent	23.97	.....	.....	23.97	31.32	18.56
King of Prussia	52.00	.....	.....	52.00	10.48	6.20
Langhorne, St. James'	267.79	.....	.....	267.79	205.80	121.92
Lansdale, Holy Trinity	195.46	.....	.....	195.46	110.28	65.32
Lansdowne, St. John the Evangelist	806.13	2.00	68.00	876.13	2,263.92	1,341.04
McKinley, St. Andrew's	42.24	.....	.....	42.24	2.32	1.36
Marcus Hook, St. Martin's	50.00	.....	.....	50.00	70.04	41.48
Meadowbrook, Huntingdon Valley Chapel	683.09	.....	.....	683.09	376.80	223.20
Media, Christ	94.59	5.00	5.00	104.59	728.92	431.76
Morrisville, Incarnation	67.77	.....	9.12	76.89	104.08	61.64
Morton, Atonement	186.00	.....	7.00	193.00	198.84	117.80
New Hope, St. Philip's Chapel	50.00	.....	.....	50.00	31.40	18.60
Newtown, St. Luke's	543.99	.....	21.95	565.94	190.24	112.68
Norristown, All Saints'	599.65	2.50	5.00	607.15	1,032.32	611.48
Norristown, St. John's	1,172.60	12.20	5.00	1,189.80	2,016.12	1,194.28

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

Eighteen representatives of the Episcopal Church, from all parts of the country except the extreme Southwest, attended the Conference held at the University of Wisconsin, June 25 to July 6. Among the recommendations adopted as a result of this conference, which was probably the most important conference on the Rural Church yet held in this country, were the following:

That the Diocese or district feel the responsibility for the support and extension of the rural work within its borders, for we feel that the city church obtains a great part of its strength from the rural field and should recognize the debt.

That the National Council do everything in its power through the Department of Publicity and every other available agency to stress the importance of rural work and to awaken the conscience of the Church to its duty.

Our Diocese has been among the foremost to anticipate, through its present standard salary system, the principle recognized in the first of these recommendations. The superior efficiency of this system, as compared with that of religious bodies still following the old methods, is already apparent, at least in many parts of our territory.

May we not do more, through THE CHURCH NEWS, to give publicity to the rural work? We wish to make this department representative of *all* the country Churches and Missions. But we cannot do this without their co-operation. We trust that rectors and missionaries will not let their modesty stand in the way of acquainting the people of the Diocese with the work of their Churches.

COUNTRY CENTER MISSION

The first Play Day for the Missions of this group was held last summer, under the leadership of Mr. Booth, Mr. Barnett, Mr. J. H. Woodruff and Miss Ferry. A pageant was planned by Mr. Woodruff and presented in the meadow. The following account appeared in the *Missionary:*

"No more ideal stage could have been found upon which to present scenes of historical importance than this meadow with its background of woods, fields of grain on one side, on the other the Neshaminy, and beyond it the towering bluffs, from which in those early days the Indians had sent up their signal smoke, calling the braves of the Lenni Lenape to the Counsel. Each Mission had been asked to represent one scene, from the first settlement of the Indians to the founding of the Church in Bucks County, and each deserves much credit for the successful way in which they did their part. It was a big thing to undertake, and could not have been carried through successfully, without the leadership of Mr. Woodruff. It was his boundless enthusiasm which inspired each group. For weeks he worked with them, planning scenes, encouraging those who became discouraged, finally weaving all the scenes together, the pageant was

Trinity Church, Solebury, which is in charge of Rev. F. B. Barnett, has made notable progress during the past summer. It welcomed as summer residents Mr. and Mrs. J. H. Wood, whose interest in the work has been a great encouragement to the Mission.

In April, 1923, Mr. Barnett was asked to serve as Administrative Secretary of the Church League for Industrial Democracy, which, therefore, now has its administrative office at Wrightstown.

ADVENT, KENNETT SQUARE

The congregation welcomed their new rector, Rev. Charles E. Spalding, and Mrs. Spalding, at a parish supper and reception given on the evening of October 4. There was a large attendance of members of the Parish, and a delegation from the neighboring Church at Kelton added to the pleasure of the reception. Dr. Francis M. Taitt, Dean of the Convocation of Chester, made an address of cordial welcome to Mr. Spalding, and also spoke of the vocation of the ministry, saying that it was a profession because its services could not be paid for in money, but only in loyalty and love and service. Addresses of welcome were also made by Rev. David L. Sanford, of St. John's, Concord, and St. Luke's, Chadd's Ford, and by the ministers of Kennett Square, who were invited to the supper.

In addition to Kennett Square, Mr. Spalding will also have charge of the Churches at Oxford and Kelton.

Kennett has lost a valued member of the Church and of the community by the death of Mr. William W. Polk, who passed into life eternal on September 2. Mr. Polk was for many years engaged in the profession of journalism, and was associated with the *Farm Journal* since 1906. Gentle, wise and of a blameless life, he will be greatly missed by his many friends in Kennett Square and Philadelphia.

The Church of the Advent is rejoicing in the installation of a new organ, which is adding to the inspiration of the services.

ST. LUKE'S, CHADD'S FORD

Bishop Garland visited St. Luke's on the afternoon of Sunday, Sept. 30, and confirmed a class of five adults. The Church was filled, many coming from Kennett Square and the surrounding country. The service was most inspiring. Bishop Garland addressed the class on the calling of St. Andrew, and made a strong appeal for a consecrated Christian life in the service of the Master.

EMMANUEL, QUAKERTOWN

The appearance of Emmanuel Church, Quakertown, has been greatly improved. In the summer of 1922, the exterior of the Church was repainted, as was also that of the Parish House. Lately the interior of the Church has been renovated. The floor has been stained and varnished, a handsome carpet has been laid from the entrance through aisle and chancel to the altar. New rugs have been placed in the robing room and choir vesting room. New kneeling cushions are also being provided. The improvements have cost about five hundred dollars, and the expenses have been provided for locally.

The local branch of the Woman's Auxiliary has started in on its fall work with increased membership and gratifying interest. The Sunday School attendance kept up very well during the summer. The membership roll is now larger than it has been for a long time.

Miss Freda Haring, one of the most faithful members of Emmanuel Church and for several years its organist, died on August 20. She will be greatly missed.

The Boys' Club of Kensington

POSING FOR THE CAMERA BEFORE TAKING A SWIM

Above are a few of the members of the Boys' Club of Kensington on vacation at the Brotherhood of St. Andrew camp at Oxford, Pa. The club is fostered by the Church Club of Philadelphia. There are about 1000 on the membership roll of the Boys' Club. Below is some information about the club.

Kensington, in the northeast of Philadelphia, is one of the greatest manufacturing districts in the world. There are hundreds of factories of all descriptions and tens of thousands of workers therein. No more urgent field for the betterment of young men exists in America than this one within the limits of our city.

There lies on our desk a report of the work done by the Boys' Club in Kensington during the twelve months. This club is fostered by the Church Club of Philadelphia, a committee having charge of this unusual work. There are over a thousand boys in membership and they make lively every day in the year a commodious and modern building standing in the midst of this great district.

RECREATION FACILITIES

At Front Street and Erie Avenue is a fifteen-acre plot used as an athletic field and for general recreation, while in the main building itself are a library, game room, rooms for group meetings, an auditorium seating seven hundred, and below stairs a swimming pool with shower baths and locker room, the latter accommodating over eleven hundred boys.

DIVIDED INTO CLASSES

The thousand boys are divided about equally into five classes—the juniors, from eight to eleven years of age; the advanced juniors, twelve and thirteen years; the intermediates, from fourteen to seventeen years; the seniors, from eighteen to twenty years; and the adult members, twenty-one years and upward, these members paying according to age from fifty cents to five dollars a year. One of the fine features of the Club is that no boy who is known to be unable to pay his membership dues is deprived of the use of the Club, such cases being given special consideration as they arise.

To show the broad and altruistic character of the Club, its membership at the present time is approximately two-thirds Protestant, nearly one-third Roman Catholic, and a small percentage of Jewish boys. All of these are of many nationalities, including beside our American boys, English, Scotch, German, Irish, Polish, Armenian, Norwegian Swedish, French, Hungarian, Austrian, Turkish and Italian.

LARGE NUMBER ARE WORKERS

The boys under fourteen years of age attend the public and parochial schools, and the larger percentage of those fourteen years and older are working mostly in the mills of the great neighborhood. Some attend high schools and a few continue their education toward the higher institutions of learning.

Glance for a moment at the various activities of these boys under the wise direction of those who supervise them. There are the fall and winter classes daily, showing an average attendance during the year of sixty-five boys in the afternoon and fifty boys in the evening. There are the wisely supervised athletic activities of the Club, and the year reported upon was the most successful in its history. There are soccer teams and football elevens and baseball nines. There is baseball and basketball.

SPORTS ARE POPULAR

The boys hold swimming meets and track meets; and handball is a popular diversion. Approximately three hundred boys enjoyed the swimming pool daily during the summer weather. The report wisely says: "The outstanding feature of the athletic program is not that we are highly successful in competition, but that more boys of all ages were engaged in the sport than ever before in the history of the Club."

ENCOURAGE SELF-GOVERNMENT

Self-government of the Club is encouraged as much as possible, and within the past year a new system was established providing a popular election of the Council of Twenty-five who meet every month.

The report says: "The present offers the leaders of the Club increasing problems in dealing with the boys of Kensington. The vices of the boy of this neighborhood are the same as before the advent of the Club, but greater in extent owing to increased population." The Club cannot affect the lives of these boys unless it lures them by its activities to the building. To do this, the Club wishes to expand. The budget of the year 1922-23 called for an expenditure of $13,000. In order to do its proper work it should expend $25,000 per year. Another Boys' Club in the city of Philadelphia expends $27,000 per year, while the Boston Boys' Club expends more than $50,000 a year.

Confirmation Appointments for November

Nov. 4. Twenty-third Sunday After Trinity

A. M. Phila.—Grace, Mt. Airy, the Bishop.

A. M. Phoenixville—St. Peter's, the Bishop Suffragan.

Evg. Phila.—St. Michael's, Germantown, the Bishop.

Evg. Phila.—Emmanuel, Holmesburg, the Bishop Suffragan.

Nov. 7. Wednesday

Evg. Phila.—St. Bartholomew's, Wissinoming, the Bishop Suffragan.

Nov. 11. Twenty-fourth Sunday After Trinity

A. M. Quakertown—Emmanuel, the Bishop.

A. M. Norristown—St. John's, the Bishop Suffragan.

P. M. Lansdale—Holy Trinity, the Bishop.

P. M. Valley Forge Memorial, the Bishop Suffragan.

Nov. 16. Friday

Evg. Newtown—St. Luke's, the Bishop Suffragan.

Nov. 18. Twenty-fifth Sunday After Trinity

A. M. Ambler—Trinity, the Bishop Suffragan.

Evg. Rockledge—Holy Nativity, the Bishop Suffragan.

Nov. 21. Wednesday

Evg. Gulph Mills—Trinity, the Bishop Suffragan.

Nov. 23. Friday

Evg. Phila.—St. Stephen's, Bridesburg, the Bishop Suffragan.

Nov. 25. Sunday Next Before Advent

A. M. Phila.—All Saint's, Torresdale, the Bishop Suffragan.

P. M. Andalusia—Reedemer, the Bishop Suffragan.

Evg. Phila.—St. David's, Manayunk, the Bishop Suffragan.

Nov. 28. Wednesday

Evg. Hatboro—Advent, the Bishop Suffragan.

Nov. 30. Friday (St. Andrew's Day)

Evg. Willow Grove—St. Anne's, the Bishop Suffragan.

Life's strongest motive is the ideal. The great discoveries in science were carried on not through the hope of material reward, but the realization of an idea. The Unseen rules the world.

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The Editor's Book Shelf

Can We Dispense With Christianity? By F. W. Butler. New York, George H. Doran Co., 1922, pp. 208.

This is just the volume which every parson should have ready on his desk, to hand to the college sophomore who has "lost" or is "losing" his Faith. It deals with the kind of question which many a college student, after his first course in the history of philosophy, with anthropology and comparative religions admixed, struggles hard to answer and before which he only too often succumbs. Parish clergy in this country have generally little or no opportunity to journey far into this region of thought; nor is it indeed a profound one. Nevertheless to the student disturbed by such questions, the problems seem very real, and clergy who are busy about other matters, will welcome a thoroughly Churchly and alertly philosophical defence of Christianity. The author is a priest of the English Church, favorably known by his previous writings in Christian philosophy.

Long ago Plato, the father of all philosophers, announced that no satisfactory textbook of philosophy could ever be written since philosophy by its very nature is the communication of truth from soul to soul, and on paper the Divine nuances must ever be lost. Nevertheless, in the hurly burly of modern student life, such books as this by Fr. Butler are definitely of value, and we commend it to pastors for their college students, both men and women.

C. R.

Sterling Quality

Supplee-Wills-Jones

TRINITY CHURCH, SOLEBURY, PA.

Trinity Chapel is the only church of any communion in the village of Center Hill in the township of Solebury. The Rev. F. B. Barnett of the Country Centre Mission has been temporarily in charge until additional clergy are added at the Community Center in Wrightstown.

Under his direction the Church has been preparing to take its place in the life of the community. Every farm and resident of the community has been visited, general meetings well attended have been held in different sections of the countryside and at the Center. A general advisory committee of some non-members has been formed and functions. A modest budget has been set and raised.

Early in September a New England Clam Bake was given on the Mission grounds, and it is significant of the enterprise of those in charge that $460 was realized on Rain Insurance, in addition to some modest profits on the Bake itself.

A field is open here for wise leadership, and more continuous pastoral care than can now be given.

COMMUNITY SERVICES

In order to meet the religious needs of all classes in the community and to promote general worship, St. James Church, Evansburg, near Collegeville, Montgomery County, the Rev. C. F. Scofield, rector, is open for community services every Sunday night. The services are undenominational. A committee comprising members of different religious communions is in charge of the arrangements.

ST. MARY'S, WARWICK

With but a "little flock," no big works can be expected, but faithfulness and a degree of enthusiasm keep the work agoing. Regular services are held, six per month, with the funds for home and abroad fully paid. The few members of the Woman's Auxiliary keep some work going and funds raised. They attend regularly the bi-annual meetings of the Convocation. We have an enthusiastic Junior branch of the Woman's Auxiliary and the Parish aid or Guild works very enthusiastically.

Services are held regularly at St. Thomas', Morgantown; at Bangor Church, Churchtown, and at St. Andrew's, at Ludwig's Corner, with visitations over a large area. The community here is quite interested in and concerned about having electricity brought into the village, either by a public company, or by a private plant, so that we hope soon to be out of the "dark ages."

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishin5 such memorial notices.

SARAH L. KALTENBACH

On Sunday, September 2nd, occurred the death of Mrs. Sarah L. Kaltenbach, a faithful communicant and one of the founders of Epiphany Memorial Church, Royersford. Her funeral was held on the following Wednesday from the church, preceded by Communion. Interment was at Fernwood Cemetery.

"May she rest in peace and may perpetual light shine upon her."

MRS. JOSEPHINE BRECHT

"For all Thy saints, who from their labors rest.
Thy Name, O Jesus, be forever blest."

And for Thy servant, Mrs. Josephine Brecht who for many years was a devoted member of the Woman's Auxiliary of Calvary Church, Germantown.

Her unfailing interest and faithful service will always be an inspiration to those of us who loved her and mourn her loss.

Mrs. Brecht was a delegate to the Colored Committee and as long as her health permitted never failed to attend the business meetings at the Church House.

"May light perpetual shine upon her."

JOHN W. GARSIDE

On Saturday, June 30th, occurred the death of John W. Garside. He had been associated with St. Gabriel's Mission since its beginning and served as its first treasurer.

The members of the Mission feel his loss very deeply and wish to place on record an expression of their love and sympathy.

Mr. Garside was the warden at St. Gabriel's at the time of his death. He was buried from the Mission on July 3rd. May he rest in peace.

MRS. WILLIAM H. KILPATRICK

Mrs. William H. Kilpatrick (Miss Clara Pauly), a life member of the Girls' Friendly Society, died August 5th, 1923, at her residence in Philadelphia, after a very brief illness. She was made an Elected Member of the Pennsylvania Diocesan Council in 1894, a member of the Executive Committee in 1900, and the chairman of the Nominating Committee in 1911, continuing in all such memberships until her death. Unconnected with Branch life, she was interested in all phases of its development as expressed in its young membership. To the end she held fast to the best traditions and original ideals of the founders of the Society, yet sensed the pitfalls that assail the young womanhood of to-day. She will be greatly missed from the ranks in which she served so long and faithfully.

TO DEVELOP RESEARCH IN RURAL FIELD

Early in October Mr. Benson Y. Landis, formerly managing editor of *Christian Work,* will join the staff of the Research Department of the Federal Council. Mr. Landis will devote his attention especially to research and educational work in the problems of the rural church, for which he is well equipped by several years of study and service. Mr. Landis was formerly a member of the staff of the Committee on Social and Religious Surveys. He is the author of *Rural Church Life in the Middle West* and of an illuminating pamphlet, *Pacemakers and Farmers' Co-operation.—Federal Council Bulletin,* Sept.-Oct., 1923.

THE DIOCESE OF PENNSYLVANIA AND THE EPISCOPATE

Probably few persons realize the unique position of the Diocese of Pennsylvania in relation to the Episcopate.

It is the only Diocese for which both a Coadjutor and Suffragan were elected at the same time. This occurred at the Diocesan Convention held May 10, 1911, when Bishop Rhinelander and Bishop Garland were chosen Coadjutor and Suffragan respectively.

It was the first Diocese to have a Bishop, Bishop Coadjutor and Suffragan Bishop at the same time. This was the case from October 28 to November 16, 1911, during which time Bishop Mackay-Smith was the Diocesan, Bishop Rhinelander the Coadjutor and Bishop Garland the Suffragan.

It is the only Diocese which has had two Bishops Coadjutor in one year. During this same year, 1911, Bishop Mackay-Smith was Coadjutor until the death of Bishop Whitaker, February 9th. From then until October 28th the Diocese had but one Bishop. On that date Bishop Rhinelander was consecrated as Bishop Coadjutor, which position he held until November 16th, the day of the death of Bishop Mackay-Smith.

It is the only Diocese which has had three Diocesans in one calendar year. From January 1, 1911, to February 9, 1911, Bishop Whitaker was the Bishop of the Diocese. At the time of his death on the latter date, Bishop Mackay-Smith, the Coadjutor, succeeded and continued as the Bishop until his death, November 16th, when Bishop Rhinelander became the head of the Diocese. W. I. R.

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LETTERS FROM JAPAN TELL OF HEROIC CHRISTIAN WORKERS

Dramatic stories of the heroism of a Japanese Christian and of the nurses and staff of St. Luke's Hospital in Tokyo, and of the narrow escapes from death of some of the Church's missionaries are related in letters which have been received from Japan by the Department of Missions of the National Council.

"St. Luke's Hospital made a new record for itself," writes Bishop McKim. "The work of the hospital staff during the earthquake and fire was beyond all praise. It is the only hospital in the city that did not lose a patient. The little Japanese nurses carried many of the patients out on their backs to the lawn of the new hospital property. As the fire drew nearer and the patients were in danger of being burned the nurses dipped heavy Japanese quilts in the river and placed them over the patients for protection.

"When the peril became greater they commandeered sufficient automobiles, which carried them to the large open spaces before the Imperial Palace, and later to the grounds of the Methodist University at Aoyoma, which was uninjured by the fire.

"May I beg that through you our many great needs may be made known to the Christian people of America. We are absolutely helpless, no churches, no schools, no residences and no money to rebuild. It is the greatest calamity that has befallen Missions within the history of the American Church."

Uchiyama San is the name of the Japanese hero. Miss Helen R. Lade, secretary for Dr. Teusler at St. Luke's Hospital, writing to Dr. Teusler, which reached New York after Dr. Teusler had sailed for Tokyo, tells of the removal of the patients from the hospital and of the work to protect the patients from the heat of the flames.

"Then they heard a tidal wave was coming," writes Miss Lade. "Uchiyama San drove an automobile back and forth through the flames, taking patients and nurses to the Palace grounds."

The Rev. P. A. Smith, of the District of Kyoto, tells of the miraculous escape from death of Miss Mona Cannel and Miss Cecilia Powell. Both these women missionaries are graduates of the Church Training and Deaconess House in Philadelphia.

"It is only by God's grace they found their way out. They had to spend one night in a hole made for the foundation of the new part of St. Luke's, where they found a little muddy water from a shower that had fallen in the morning. By spreading a blanket over their heads and keeping it wet and by pouring the water over their bodies they kept themselves cool enough to live through the night.

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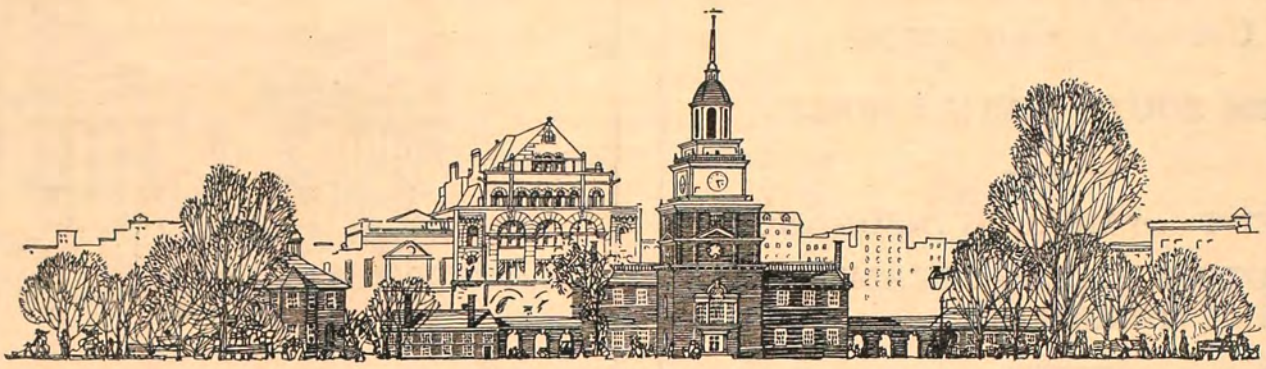

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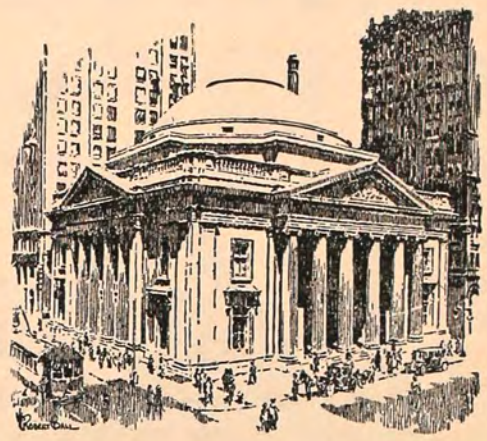

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ESTATES AND CONSIGNMENTS SOLICITED

PERMANENT EXHIBITION

Appraisals of Art and Literary Property, Jewels and Personal Effects of every description for Inheritance Tax and other purposes